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PAUL H. VIETH, *Chairman Board of Editors* MISS GLORIA DIENER, *Editorial Assistant*

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Here and *There* in This Issue

I am indeed happy as I come to you this month. One reason for it is my new cover. How do you like it? And what is more, I am now being printed by one of the world's largest printing concerns, R. R. Donnelley and Sons Company.

* * *

Speaking of world affairs —didn't we enjoy that World's Convention! I was there and was glad to give my *Convention Daily* to the 7,000 delegates. Read my editorial pages and Miss Mary Alice Jones' story of those days.

* * *

I should like to have a share in continuing one of the major emphases of the convention—leadership. Let Dr. Sclater inspire you with the challenge of it and then, with Professor Horne, study Jesus' Method of Leadership and compare your methods with those of the Master Teacher.

* * *

You will remember that I announced last February I would carry articles from the men who were voted the "Ten Leaders of Thought in Religious Education." Here is Dr. Richardson's.

* * *

You will want to read the articles by Dr. Helfenstein and Mrs. Rex for they speak from rich experiences.

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Evidently being a leader isn't an easy task, for Mrs. Overton wonders that anyone dares to call himself a leader of youth — turn to page 11 and see why she feels this way about it. I wonder whether any of my readers can surpass the records reported in "A Quarter of a Century of Leadership Training in a Single Church," "Training Youth for Service," and "For Childhood's Sake."

* * *

"From Opening Exercises to Worship"—how many of us are trying to solve that problem! That's why I devote so many pages to suggestions for worship services. And what a coincidence! This project had its beginning in a Standard Leadership Training School. Why not begin the fall work in earnest by using the Service of Consecration on page 27.

* * *

I hope you save your *Journals*. I am glad to give you the Index to Volume IV which I trust will serve as an efficient guide to the many good things my writers have given you this year.

I'd like to have you tell me how I can make the coming year the very best year I have ever known.

See you next month—

The International Journal

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EDITORIAL

Is the Popular Case Study Method the Cure-All?

ONE WOULD think that now, at last, the panacea has been discovered for all our ills in educational methods, judging from the enthusiastic praise given the so-called case study method. No more are teachers to be lectured to on abstract principles of teaching which they are later to apply in their actual classroom work. Rather are they to study collections of "cases," analyzing them and finding solutions for the problems involved. Thus it is hoped they will acquire skill in analyzing situations in their own classrooms and in dealing effectively with them.

Here is a typical word of unqualified praise given on a recent collection of case studies for teachers by a reviewer who believes that the analyzing of collections of cases is what students of education need most of all to do. "Theory and practice are often unrelated aspects of classroom procedure to many teachers. Their practice has been acquired either through imitation or through trial-and-error experimentation, and their theory was learned as lessons to recite to teachers of courses in education during the period of training. As a result, classroom procedure is frequently ineffective for want of intelligent analysis of the conditions involved, and the learning of the pupils thereby suffers both in quality and in quantity."

But there still remains the difference between *collections* of cases and *actual* cases. And we have no assurance that practice in analyzing printed "cases" is even half as effective as dealing with actual conditions in actual situations. The young lawyer will still be asked to serve his days of apprenticeship; medical students must continue to serve as interns; and there is still a marked difference in value between studying the best texts on *case studies for teachers* and actual *practice teaching*.

Pulling Up the Rose Bush

AN OLD French writer once said in regard to one of his students, "The vivacity of his spirit amidst the books was like a great fire amongst gorse, so active it was and indefatigable." Herein speaks the spirit of the true teacher. It consists of the subtle something in the soul and life of a more mature person that can send a less mature person away with a great desire. It is the power to create what was in the mind of Rabelais when he said, "Salt-beef will make one find the way to the wine cellar without a candle." We are not advocating salt-beef as an article of diet nor the wine cellar as a desirable place in which to satisfy physical thirst, but we are certain that the kindling of a desire in the life of a child or a youth is the core of good teaching and of effective leadership. It is what a great modern educator has in mind when he says that teaching is merely arranging opportunities for learning. Many of us are afraid when our boys and girls become actually curious. Their active interest is often a disturbing factor to us. We become afraid that they will not turn out as some tin-type reproduction of ourselves. We look at the flower on the rose bush and because it does not have a nose and chin like our own, we pull up the bush, when instead we should fall on our knees before it and give God thanks that there are roses in the world.

The World's Greatest Force

THERE HAS just been concluded in Los Angeles the World's Sunday School Convention. Seven thousand delegates were present from nearly every land and nation under the sun, from the Arctic Circle on the north to New Zealand on the south and all around the Equator. . . .

"There is today no other force in the world exerting a formative influence upon mankind at all comparable to the Christian religion, no force that is so bringing the heterogeneous peoples into better understanding of and tolerance of each other, and finally, let us both hope and believe, into a much closer approximation of human brotherhood. If anything is to drive out the spirit of war and bring peace to the world it will be general adoption of the ethics of the Christian religion, the spirit of mutual tolerance and love proclaimed and exemplified in the highest degree by Jesus Christ. Without it the proposed world treaty renouncing war which Secretary Kellogg has presented to the nations in the name of the United States would stand small chance of acceptance. But Christian ethics has so taken hold upon the whole world that such a treaty is now possible, though impossible but a generation ago. That is visible spiritual world progress that even the most dull can see.

"The real source of all this spread of the Christ spirit is the Sunday school. That is where Christian education has its chief seat. That is where the missionaries get their inspiration and the devotion which leads them to consecrate their lives to the carrying of the gospel message to distant and alien lands, often at the imminent risk of their lives from violence and always at their risk from disease and lack of comforts and sanitary conditions of living. Not alone the spread of the Christian religion and of its ethics upon the minds and impulses of men of all races and nations depends upon the religious education of the young, but the very continuance of it even in our own land. For the welfare of mankind the religious education of youth is the most important work in which one can engage. Without it would arise a social condition we dare not even contemplate. That is why it is the world's greatest and most needed force."

St. Louis Globe-Democrat, July 29.

Things Seen and Heard at the Great Convention

"WE ARE not divided, all one body we!" so truthfully sang the hosts of Christendom, over seven thousand strong, as they gathered together in Los Angeles in fellowship and love. No ordinary interdenominational gathering this! It included persons from 34 lands outside the mainland of the United States. In it were represented 46 distinct denominations, including the Greek Orthodox Church and the Egyptian Coptic Church. Was there ever a more representative gathering since the Church of Christ first began dividing into sectarian camps?

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It was great to see this representative gathering applaud the concepts of peace and brotherhood uttered by almost every speaker, with their far-reaching significance. Let us not be misled by our enthusiasm, however. To say that they were ready to renounce all denominational differences in the spirit of Christian brotherhood would be a serious misinterpretation. At almost any moment it would have been possible to precipitate a debate on doctrinal variations, had one been so inclined. The significant thing about this gathering was that it concerned itself with the great issues of the Kingdom which served to lift all above their differences and united them on supreme loyalties. Moral and spiritual purpose wins the day over dogmatic interpretations.

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For many Americans this convention held great significance because of its tangible evidence of the fruitage of the missionary enterprise. To see the splendid delegates from Korea, from China, from Japan, from the Philippines, from India—from almost every land to which the work of American churches has been extended, was to know that our foreign work had been well done. Perhaps the most graphic representation of work which has been done was made by the delegates from Korea, using a tiny doll, a little child, a group of four young ladies, and a larger group of young men to represent respectively the growth in number of Christians in that land through successive periods, since the beginning of Christian Education within their borders. The expressions of gratitude for the work which had been done in their lands which came from the lips of these Nationals fell as music on many ears.

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But let us pray God to save us from the sense of proprietorship, and from the desire to control the fruitage with which he has seen fit to bless our efforts. Surely it was evident that each land has its own problems to solve. Moreover, only the blind could fail to see that color of skin has nothing to do with ability to serve. Many of them with the finest training which their own and American schools can give, and all of them eager for more, these Nationals are the key to their own countries. Scarcely a conference was held in which did not arise the question of an indigenous program of religious education. We may tell how we handle our own problems, we may advise, we may pray—and then we may stand in humble appreciation of what they do for their own people in a better way than we could possibly do it for them.

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The doors to one of the conferences were closed during a service of worship. Hundreds who did not arrive on time were standing in the corridors, waiting patiently or otherwise, for the doors to open. An official-looking person dashed up to your reporter and said, "There must be some mistake. They won't let me in. They do not know who I am. Why, I am ——— (naming an important position). Can't you get me through?" We tried to explain patiently. Inwardly a voice cried out to say, "Sister, those people are holding communion with God. The least person in that room is as important before Him as you, even if you had seventy times seven as many official titles as you now boast. Let us take the consequences of being late, and refrain from interrupting this sacred hour in the sanctuary!"

* * * * * *

On the train, homeward bound, a very old woman occupied the space opposite ours. She gave every appearance of being poor and inexperienced in traveling, and the kind of passenger who would be of little profit to the servants on the car who depend for a livelihood on the gratuities of those whom they serve. Yet the colored maid lavished

TEN COMMANDMENTS FOR THE CHURCH SCHOOL LEADER

Thou shalt love God.
"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37)

Thou shalt have a vision.
"Where there is no vision the people perish." (Prov. 29:18)

Thou shalt have faith.
'Now faith is the assurance of things hoped for, a conviction of things not seen." (Heb. 11:1)

Thou shalt seek the truth.
"And ye shall know the truth, and the truth shall make you free." (John 8:32)

Thou shalt have a life-purpose.
"Forgetting the things which are behind, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3:13-14)

Thou shalt keep thy motives pure.
"Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23)

Thou shalt do team work.
"Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2)

Thou shalt love the pupil.
"A new commandment I give unto you, that ye love one another." (John 13:34)

Thou shalt go the second mile.
"And whosoever shall compel thee to go one mile, go with him two." (Matt. 5:41)

Thou shalt be skillful in leadership.
"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2:15)

—H. S. S.

every attention on this woman, finding no service too disagreeable or too exacting to perform cheerfully and quickly. Who will say that the idealism of "Bear ye one another's burdens" is dead in modern life?

* * * * * *

Some of our American delegates were inclined to be critical of the foreign speakers who were so concerned with exactness in the delivery of their convention messages that they read carefully prepared manuscripts instead of speaking in the freer manner customary here. We are inclined to agree that these speakers miscalculated the character of the audience which they faced. Several of the best addresses, from the standpoint of content, which were delivered in the convention, lost fully 50% of their effectiveness because they were read from manuscript.

* * * * * *

On the other hand, we listened also to an address by an American. It was spoken extempore, with a splendidly direct delivery. But the platitudinous statements, the repetitions, the half-truths voiced as whole-truths, all bore evidence of little or no preparation. We were inclined to wonder whether perhaps the foreign delegates went away with a distinct feeling concerning our oratory which may not be entirely complimentary to us. Perhaps there is room here too for us to learn from each other!

* * * * * *

The educational idea is gripping the World's Sunday School Association. This was evidenced by the program. Three mornings were given over to educational conferences of two different types. The one type was that of the more popular mass address and conference, the other that of the group-thinking conference, called seminar. Many of us had anticipated that these would be the times when delegates would go sight-seeing. But we were pleasantly disappointed. Nearly five thousand people were in these conferences on each of the three mornings.

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The educational ideal came to the fore in another connection—the movement to change the name of the organization. There was general agreement that a name is desirable which is more expressive of the scope of work of the World's Association than that which it now bears. There was some difference of opinion as to what the new name should be. Some favored "World's Council of Religious Education," to correspond to the present terminology in the International. There were those, however, who feared that this would be misunderstood in many quarters, and who would therefore substitute the word "Christian" for "religious" in the name. Still others felt that the time has not yet come when the word "Sunday school" may be dropped from the title. The felt that this has a very distinct value on the mission field. However, after careful consideration at each meeting of the committee the following name was unanimously adopted, World Sunday School Council of Religious Education. The significant thing is the fact that all agree that the new World organization must represent the work in religious education in all its phases, not simply that in the Sunday school.

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Another evidence of the way in which the new educational ideal is taking hold on the World's Association is the election of Dean Luther Allan Weigle as chairman of the Executive Committee. Dean Weigle is too busy a man to accept such responsibility if he did not see in it unique educational opportunities. The World's Association is too clearly aware of Dean Weigle's high educational ideals to elect him to this important post if it did not desire to make these educational ideals its own.

* * * * * *

And this is all to the good, if with its new educational ideals, the Association does not lose its religious warmth and its evangelistic fervor. The International Council has demonstrated that the two may go hand in hand. The Jerusalem Conference has demonstrated that religious education is a vital and indispensable method in Christian missions, and a divinely ordained method of evangelism. The door of opportunity has opened to the World's Sunday School Association to make Christian religious education play an ever more important part in the work of the Christian church throughout the world.

* * * * * *

Some members of the party constituting the International Special to Los Angeles took occasion to leave the car for a breath of fresh air while the train was standing at one of the way stations. But they lingered too long. The train went on without them. Fortunately their predicament was discovered, the train was stopped, and after a run of about ten blocks they were again taken aboard.

The convention impressed many of us with the fact that this train is symbolical of religious education. It is moving on. It is going toward a definite goal. Should we linger too long at the way stations, we will be left behind, and the train will not wait for us to catch up! Some who have been left behind are not so anxious as this party to catch up with the train. Instead, they insist that their party is in the right way of going to Los Angeles, and that the train is all wrong. And they succeed in getting more to join their pedestrian party. What an important thing it is to keep an eye single to our goal, and utilize the *best* method for arriving there!

* * * * * *

On the sidetrack at Ogden we saw an advance car for the Sells Floto Circus and a Chapel car of the American Baptist Mission Board. What a contrast in appearance! The one was resplendent in its gaudy color, dear to the heart of every small boy in town. The other was in dignified train green, with no outward blandishments to attract the eye. Both are symbolical of a ministry to human wants. The first ministers to the want for entertainment; the second to the want for a faith, a philosophy, a meaning for life's values. Of these the second is much greater than the first, though not always so spectacular. Religion encompasses all of life's values, including that of entertainment. It reaches out and touches even the circus. It says, "You must minister in decent fashion. You must be educational, uplifting, and not depraving." . . . On the platform at the same station we saw a casket being lifted into the express car, with a group of sorrowing friends hovering about. How meaningless to them the circus car! How symbolical of a fulness of meaning the chapel car! Strange, how values differ in appearance from different points of view. But religion—if it be genuine religion—is never devoid of meaning, no matter what the mood of the heart or the purpose of the life. PAUL H. VIETH

Christian Leadership

By J. R. P. Sclater*

IT IS NO JOKE being a leader. If he is successful he *may* get the flowers; but if he is unsuccessful he is *certain* to get the kicks. During the war, a lady is said very indiscreetly to have asked Marshal Joffre whether it was really on his decisions that the battle of the Marne was won. "Well, madam," he replied, "that is a difficult question as to who won the battle: but I know very well who would have lost it, supposing it had been lost." The implicit suggestion is painfully and permanently true. The leader may reap the rewards of victory: he is sure to reap the penalties of failure. Whoever escapes danger, he cannot. It was a great day for a lad when he was raised from the ranks and became a company officer: but it was the second lieutenants who had to die.

And yet, with all that, who would not be a leader if he could? One of the hopeful signs of today is the way in which the youth of the land offers itself to be in the van. For there is valour, faith, and zeal in the spirit which seeks to lead. There may be less worthy ingredients as well—hastiness, self-seeking, and a touch of irreverence. But on the whole the movement is noble. The world is not healthy: all is not well in the state of Denmark. The graybeards seem to have been blind leaders of the blind. So here comes youth—eager, impetuous, ardent—seeking to wrest the baton from feebler fingers. Well, in Virgil's famous words, "*Macte virtute, puer*"—a blessing on thy valour, boy.

Older people, however, may retain one privilege—the privilege of giving advice. They know the pitfalls of leadership. They have been taught in the school of their own failures the discipline that a leader requires; for he, also, is a man under authority. They know, for instance, that a man who would rule over a city must first rule his own self; and that only the man whose heart is pure will have the strength of ten. They know that Tennyson was right when he said "the king who fights his people fights himself." And above all they know that he who loveth the pre-eminence, makes the worst kind of leader. One of the greatest figures in the Scottish Church during the last century was heard in his last delirium to be repeating the words, "You first; I follow." It was the conscious expression of an ingrained humility of mind, in which John Cairns laid the foundation of a mastery over other men, which was all the greater because it was never sought.

Apart from these obvious considerations, there are two exceedingly important qualifications for leadership which are not emphasized as they should be in some religious circles. The first of these is plain, informed *brains;* and the second is what we may call the "Cabinet-mind."

IN RELIGION, we, of this generation, are apt to forget that we are to love the Lord our God with all our *minds.* We have any amount of enthusiasm; and the more the better. Pitiful sentiment is not lacking—as is natural in people who believe in the astonishment of God's tender mercy, and remember that love is *kind.* Speed and energy are unmistakable marks of the church-spirit of today. But anyone who will maintain that we are the equals of the mediaeval schoolmen, or the Reformers, or the early Puritans in good, hard intellect is a rash controversialist. We tend mentally to be quick, popular and shallow, forgetting that truth is an austere master. This is the greater pity, because we live in a time which demands consecrated intellect more than the earlier periods. The main reason for the slackness which we feel in church life is that an increasing number of people do not believe in the truth of the Christian system, and that we are not producing a sufficiency of people who are able to make it credible in view of the discoveries of the sciences, of biblical studies and of a good deal of modern philosophy. What we should pray for amongst the young generation

(*Continued on page 41*)

The Teacher's Real Mission

By Robert M. Hopkins

The Swiss have erected two statues in honor of the great teacher, Pestalozzi. The first one represents the teacher with two children by his side, a lad and a lassie. The face of the teacher is turned down toward the faces of his pupils. The children have their faces upturned toward their beloved teacher, their eyes fixed intently upon him. For some years this first statue stood as the only reminder of the great teacher. However, as his disciples thought more seriously about him, the more discontented they became. They felt it did not represent Pestalozzi in all his greatness.

This second statue was erected and stands in Zurich, Switzerland. Beside the teacher there stands a single lad. As in the former case, the teacher is looking down toward the face of his pupil. He is in the act of pouring out his very life for the enlightenment of his pupil. But when one notices closely the face of the boy, it is discovered that his eyes are fixed, not upon the teacher, but beyond, into the heaven, upon his God.

Surely this should be the desire of every church-school teacher. Her own life may be poured out in service for her pupils, but the knowledge imparted should inspire the pupils to look beyond the teacher, on into the heaven, to the Great Teacher of us all.

*Rev. J. R. P. Sclater is Pastor of Old St. Andrew's Church, Memorial House, Toronto, Canada.

Jesus' Method of Group Leadership

By HERMAN H. HORNE*

Zimmermann ©*Eugene A. Perry*

CHRIST AND THE FISHERMEN

THE emphasis on group leadership in our day is both new and widespread. Such leadership as a mode of educational practice is less formal than preaching or lecturing and less didactic than questioning. It is conducive to growth by social cooperation.

Now among the many modern and true things that can be said of Jesus, the Master Teacher, is that he was a group leader. He used this method as one of the means in establishing the reign of God in the hearts of men.

In our present brief study we shall find both imitable and inimitable traits in the group leadership of Jesus. Even in the case of the imitable traits we can not do over again *what* he did but we can do *as* he did.

He chose the members of his group. The humble occupations of fishing and the despised occupation of gathering Jewish taxes for Roman overlords were represented. There were Peter, Andrew, James, John, Philip, Nathanael, Levi and the others—young men all with open minds and generous hearts, like new bottles ready for new wine. All were Galileans, except Judas who came from Judea, who alone proved a final disappointment. As Thomas Washbourne wrote in the seventeenth century:

> Not chance, but choice, did first apostles make;
> Christ did not them at all adventures take:
> But as his heavenly wisdom thought most fit
> For his own purpose, so he ordered it.
> He raised not an army for to fight
> And force religion, but did men invite
> By gentle means. Twelve of the simplest sort
> Served to make up his train, and kept his court.

He did things that made his group believe in him. The crystal water he turned into wine *quickly* at Cana as Nature does it *slowly*, his disciples believing on him. The infested temple he cleansed, his disciples were impressed with his zeal. The barren fig tree with leaves giving promise of fruit, emblematic of the unfruitful Pharisees, he cursed, "and his disciples heard it." Many of his miracles both healed the sick and also taught his disciples. We can not do these things but there are things we can do to establish our leadership of our group.

He set them the missionary example. Simon and the others would have kept him in Capernaum. He remembered those that sat in darkness and insisted on going to the next cities and heralding the good news, feeling the wideness of his mission. They caught from his deeds and his words the purpose to spread the gospel of the kingdom.

He made them feel free to come to him with their difficulties. They inquired of him the meaning of the parable of the Sower, likewise of the Tares. They asked him why he taught in parables. He spoke of two men on one bed being separated; of two women grinding at the same mill, one being taken. The disciples asked him, "Where, Lord?" Following his strict teaching concerning divorce, the disciples asked him again of this matter. When they saw a man born blind, the disciples asked an oriental question as to whose sin was the cause of the blindness. When he prophesied the destruction of Jerusalem, the city embodying their dreams of Jewish sovereignty, they inquired of him when these things should be. "Privately to his own disciples he expounded all things." Was there an esoteric element in his teaching? Papini in his *Life of Christ* says not.

He gave them his personal blessing. Through him they felt intimate contact with the source of reality and truth. Many righteous men had desired to see the things they saw and had been denied. Their eyes were blesséd for they saw. Have we as leaders in ourselves an outgoing power? Do others feel it? Is it based on inner strength and sincerity?

He put heavy responsibility upon his group members. He made them witnesses to the things of the Kingdom; he sent them forth two by two; he received their reports and gave them guidance. And at the end, he entrusted them with the evangelizing of the world and the teaching of all his commands. Have we as leaders a great purpose which we share with the members of our group?

He and his company did not conceal their emotions from each other. He was moved with indignation when the disciples rebuked those who brought the little children. They showed amazement at his words to the rich, young ruler.

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All the members of the company were indignant against James and John following the request from their mother for their preferment. Here was intimacy of association and naturalness in personal sharing of life.

He and they had an intimate bond of attachment for each other. He was able to say that he had lost none of those given him, "save the son of perdition." When he proposed to return to Judea after the death of Lazarus, despite objections from them, Thomas said, "Let us also go that we may die with him." And Peter spoke for all in making the Great Confession. Yes, they loved each other.

He drew his lesson material in part from incidents as they *arose.* Using the poor widow's mite, he taught his disciples the nature of genuine benevolence. Using the coming of the Greeks, he spoke of the lifting up of the Son of Man. When, strangely, the disciples showed him the buildings of the temple and its adornment with costly stones he foretold the destruction of Jerusalem. Such occasional and incidental instruction is much appreciated by educators today. We have not yet caught up in our pedagogy with the Great Teacher.

They ate together as friends, notably at the Feast of the Passover which began the Last Supper. He sat down for this meal and the Apostles with him. With all of its oriental association they broke bread together. And still in our day "to take salt" with our associates is a bond of union.

He used the object lesson in teaching them the lesson of humility. Even at the Last Supper they were still questioning who should be the greatest. It was then he assumed the rôle of a servant and washed their feet. Judas received this ministry. It is not greatness that keeps us from humble service but littleness. This lesson the world learns from Christ.

In his leadership there was a remarkable combination of dignity and freedom. His group was both at ease in his presence and amazed at his person. John felt free to lean on his breast at table, yet all of them were astounded at him as he set his face steadfastly to go up to Jerusalem. This is the paradox of his leadership: nearness and remoteness.

He established himself in their memories. This he did by means of the Memorial Supper. It is not clear that Jesus intended to establish a social custom to be continued by others than the original Apostles but so significant a festival his later followers were unwilling to discontinue. Great leaders are remembered and their works do follow them.

As a leader *he showed no resentment* against his enemies, nor even against his disciple who betrayed him, nor against those who denied him. Judas he still addressed as "friend." To Peter he sent a special message. For those who crucified him he prayed forgiveness. A leader with cause for resentment but without it! And by this method he is still winning.

He provided for the members of his company even when he could no longer provide for himself. They were not arrested with him because he asked that his disciples "might go their way." During his sorest trial his thoughts were also for them. He was taunted on the cross by his enemies as having "saved others."

He rejected the use of physical force, even in self-defense. Peter had one of the two swords in the company. At the arrest, ready to defend his Master, he drew the sword and cut off the ear of the servant of the high priest. Whereupon Jesus told him: "All they that take the sword shall perish by the sword." His reliance as a leader was on moral and spiritual force.

(*Continued on page 44*)

A Significant Adventure in Cooperation

HOW MANY PEOPLE are aware of the fact that more than twenty-five books have been produced cooperatively for the use in leadership training? Very little has been said about this but the process has been in operation for several years. When the Standard Leadership Training Curriculum was mapped out by the Sunday School Council of Evangelical Denominations in 1917, it became evident that no one communion could afford the publication of thirty or more specialization texts exclusively for its own use. In order to justify the expense of this outlay a larger patronage had to be found than could be furnished by one denomination, and in order to secure the highest type of product in each of the wide range of interests extending from the kindergarten to the adult field, it was clear that the writers of all denominations must pool their efforts.

This situation led to the organization of the Teacher Training Publishing Association. The Association is divided into an Educational Committee and a Manufacturing Committee. The Educational Committee is charged with the task of securing an acceptable manuscript and the Manufacturing Committee is responsible for obtaining a publisher for it, which is usually the publishing house of the denomination with which the writer is identified.

Each of the texts is prepared according to the outline and educational provisions recommended by the Special Committee on Leadership Training of the International Council of Religious Education. When a possible author is chosen he is requested to submit an outline of the proposed text. This is sent to the editor and director of training in each cooperating denomination for criticism and suggestions. On approval, the writer produces the entire manuscript, which is also sent to each cooperating denomination for final review. If found acceptable the manuscript is published in book form and entered upon the approved lists of the denominations and of the International Council.

The texts that have come from the Teacher Training Publishing Association more recently are larger than those originally put out, and yet through this cooperative enterprise each sells for a lower price than would ordinarily be possible otherwise. Many of the texts that were prepared several years ago are now being revised and enlarged to fulfill the higher educational standards recently established through the International Council.

At the February meeting of the International Council two new leadership curricula were approved for general experimental use—The High School Leadership Curriculum and The Advanced Leadership Curriculum. In order to prepare units of these new curricula for use in harmony with the more recent developments in religious education, the Teacher Training Publishing Association will likely be called upon to enlarge its function to include the preparation of leaders' syllabi or method-guides, as well as the development of source materials in textbook form. Obviously this cooperative adventure is only in its infancy. With such a promising beginning already made it is manifest that much larger benefits of cooperative publication in leadership training lie before the Protestant forces of North America.

Technique of Youth Leadership

By GRACE SLOAN OVERTON*

SO MUCH has been said concerning youth leadership that the writer is amazed at her temerity in even attempting to discuss the topic. She feels sure that the bare statement of the subject secures on the part of some a feeling of weariness. Others may remark, "What more can be said?" Still others may be kind enough to say, "Fire away! Leadership is always an interesting topic—like personality, that illusive 'it' which everybody wants but which nobody can quite define.

Shifting Demands

Realization of Task. It is true that many not altogether satirical remarks are being made concerning religious leadership—its unwillingness, for example, to surrender old methods and techniques of procedure in the light of more recent discoveries and modern educational practice. On the other hand, one may hear that our whole program is becoming "too highbrow" and scientific, that the heart and soul are being lost out of it. As is usual, the truth may be discovered somewhere between these two statements.

It is to be doubted whether an exact pattern can be given to be followed absolutely in securing and holding a place of leadership with youth. If such a pattern *could* be designed, the writer readily admits her inability to be either the designer or saleswoman. Rather, she with you is evaluating, experimenting and honestly trying to discover how youth can be helped to self-realization of their powers, to achievement of a social technique for projecting that self out into the social net-work of which it finds itself a part, for integrating its desires and purposes with those of other selves, for using such skill as will lift the moral level always nearer to God's ideal for the race. Such a task! A task that is startling in its implications! Progress has been made. Yes, but it is a "sinner's comedy" for us to say too much about it as yet. When one observes the world we have made in which youth must live and from which it must receive its stimulations; when one witnesses the mental capacity that is never realized or is wasted in destructive enterprises; when one sees underneath the hilarity of youth that wistful, baffled yearning, he forgets all else save youth and their needs. He no longer is a traditional devotee to this or that method; he no longer speaks with dogmatic authority concerning procedure; mere propaganda for any movement makes but little appeal to him. He looks with alarmed eagerness for the results of leadership in the actual thinking, improved technique of personal living, improved social living, and a more tangible realization of God on the part of youth. These are his desired results—he will leave the reporting of them to the statistician.

Youth's Critical Evaluation. Youth of today have more tools with which to analyze, to evaluate content, methods and results than did the youth of yesterday. All of this makes them more discriminating—one might even say more mature—in their judgments. When we decided fearlessly to expose our youth to truth and to withhold no knowledge from them that was within their mental grasp, we exposed ourselves to the necessity of matching their understanding with a technique of leadership that will stand intelligent investigation. They now ask that we take them and their judgments seriously.

A youth said about a youth leader, "He's all right. He knows his stuff and I like him; but I always have a feeling when he talks with us that he's laughing up his sleeve," adding in a confidential tone, "then, you know, he has the same stock in trade with every fellow he talks with. He always says the same things. They made me feel good when I first heard them; but after a while I came to feel this was his particular 'stunt' and he simply did his stuff." In defense of the leader, an adult said, "But he is sincere and helps many people." The youth replied, "I suppose you're right; but I learned something in my psychology as applied to salesmanship—'Don't learn a set speech. Believe in your goods and appreciate your man's need'; that gives a man variety!"

Youth not only are studying psychology, but they are learning to apply it.

Crowd and Individual Psychology. In the former study of the psychology of leadership much stress has been placed upon crowd psychology—the handling, manipulating, managing and organizing of the mass. In the study of this technique, magnetic personality, dress, personal appearance, manipulation of voice to secure certain emotional responses, the proper time to sing, the time to get the group yelling, the moment to tell a story around the camp-fire and thereby secure that emotional response which is so gratifying to a leader—these were all given a prominent place. So clearly was the way defined that almost anyone with average intelligence could learn a few leadership "stunts," practice them on a group and then be acclaimed a leader. He might have but little knowledge of human nature, little or no social insight; but he *could handle a group.* He could secure a din—tumultuous uproar, then like magic, a quiet which was positively uncanny.

Leadership "Stunts" and "Pep." Not for one moment is it the writer's intention to say that none of these things have a place in the technique of leadership of youth. They are often used with profit. The writer confessedly has no ability in using them, and it may be that her negative attitude is something of a "compensation"; but she does feel that "pep" has been frightfully overworked. There has been very definite criticism on the part of youth that we as adult leaders seem to feel that they must continually be "pepped up."

Not long ago a speaker appeared on a youth program. He was announced to speak on a subject vital to youth. Of his thirty minutes, he used twelve in keeping his group laughing, six more to make a fitting transition; then in the remaining twelve he began his discussion, not having time adequate to make his presentation even fruitfully suggestive. A group of youths discussing it afterwards evidenced keen disappointment. One remarked, "Why does a speaker think that when he is speaking to young people he has to use two-thirds of his time in telling funny stories when we are already set for his stuff?"

All of us are tinctured somewhat with this idea of "pep"

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and the use of it in youth leadership. It has its place but that place has been exaggerated.

Mature Attitudes of Adult Leaders. Another criticism that one hears from youth concerning their leadership is that of immaturity of attitude and behavior. As one youth stated it, adult leadership is sometimes "kittenish." The writer being interested asked, "How do you discriminate between being a "good sport" and being "kittenish"? The girl immediately replied, "Some leaders say, 'Come on, girls, let's all giggle together'—that's 'kittenish.' Others keep their maturity inoffensively; they express their appreciation of our exuberance but do not become sixteen-year-olds themselves; they express their mirth in their own way and are not annoyed by our nonsense—that's a 'good sport.'" A girl's way of putting it, but can any of us do it better?

Some time ago a group of girls was discussing characteristics of leaders. Each one was given paper and pencil and asked to write down the characteristics she would like her leader to have. Of the thirty-two in the group

thirty, said "understanding" (eight of this thirty limited it to understanding *me*);
eighteen, said "my ideal";
eight, "the kind of a person I would like to be when I'm her age";
fifteen, "a sense of humor";
twelve, "always fair";
five, "someone who knows how it feels to be loved";
ten, "human";
three, "not scared to tell you the truth";
one, "not finicky";
one, "one who never loses her poise but doesn't get disgusted when we lose ours."

While this was a limited group and the experiment does not warrant a strong general statement, it was nevertheless a normal group, ranging from fifteen to nineteen years of age, alert, and elected to attend the conference which would argue something as to their ability. None of their answers would seem to warrant a leader in reducing herself to the common denominator of her group. Rather they indicated a person with understanding and appreciation of them in their present situation and one who was also mature, well poised, human, honest, fair, who had a sense of humor, knew what it was to be loved, and was not over-nice nor afraid to tell the truth. What an order! I wonder that anyone of us can have the audacity to even suggest that we are adequate youth leaders.

You, with the writer, have asked yourselves, "*Am I big enough to meet the test?*" And I wonder if you experience, with her, fear, inadequacy, and actual cowardice as you face this delicate, intricate, and important yet frightful task of directing the thinking, stimulating the responses, influencing the conduct, setting action patterns, giving thought forms to this disillusioned, eager, searching youth unshackled from traditional thought, liberated to think and act for itself, yet not sure of its own God.

Significant Modern Tendencies

The Inductive and Laboratory Methods. High schools and colleges are commonly using the inductive and laboratory methods—inviting critical questioning and investigation.

A young man, a student in a state college where the laboratory method is used almost exclusively, said, "We are first taught to observe specific actions, then to formulate principles resulting from observation. Afterward we are sent into a laboratory to try out our inferences, to see if they work in enough cases to permit them to be stated as fact. But in religion and morals it's all 'dosed' out for us."

Youth are being trained to reason from the specific to the general, then to test findings. They expect to use this same method in religion and morals.

A group of keen college youth was discussing ideals. The leader of the group was startled to hear a thoughtful student vehemently say, "I'm sick of ideals. That is all people think young people are interested in. Every speaker who comes to chapel 'harps' on ideals. We've got more ideals now than we know what to do with." Then he added wistfully, "I'll tell you what I wish—that we could be shown how we could put what ideals we have at work. We're likely to get all 'set-up' over having them when they don't amount to anything but talk."

This youth raised a vital question—one that many thoughtful older people are asking. It is no doubt true that the human race has received unwarranted compensation in holding certain ideals. The compensation has been so satisfactory that the urge to put those ideals at work in actual situations has not been sufficient to effect their realization in actual conduct. Here comes youth rehearsed in the use of the inductive and laboratory methods and asks, "How can we make our ideals work? What is a fair test of ideals?" The stock phrases and stunts, the traditional attitudes do not seem to them vital nor important—they can not make use of them in solving their problems. But they sieze eagerly upon ideas, ideals, methods that immediately relate themselves to their problems and their current living.

Needed Elements of Technique

Leadership of Discussion Groups. Group discussions do not always yield in results what one might wish—they are not for the purpose of settling problems. But they do stimulate mental activity and help to formulate expression. It is a serious question whether adults other than the leaders should be admitted to such groups. The writer has seen adults fairly writhe in their seats when some youth was expressing his views. If a youth sees him writhe—well, he does his worst.

In a certain discussion group using the topic "Youth's Responsibility to the Church," by some means—whether fair or foul the leader is not yet quite certain—the subject was reversed to be "The Church's Responsibility to Youth." A number of adults had come to this particular group hoping to hear youth admit its responsibility. That group of youth were tremendously interested in discussing the church's responsibility. There was no need to urge frank and free discussion—it was there in abundance. The leader was torn asunder between the desire to be true to youth and the necessity of playing safe with the adults present. Not being equipped with that enviable talent—diplomacy—the leader admitted much that youth said was true, but plead that the church rightly demanded our loyalty, not because of its perfection but because it needed what we had to offer.

At the close of the discussion a group of four or five came up in high spirits and said, "Our preacher was here and he 'got his.'" As the leader went to the back of the room there a man was holding forth with a little group of adults. He turned to the leader and said, "I believe you mean well, but you missed the chance of your life to set those youngsters straight—they would have listened to you." (The leader has always had a suspicion that he was the pastor of this group of four or five.) That minister was right, the leader could have honestly said much more to make his task easier. As she looked at his care-worn face, which was kind and intelligent, she knew that his peevishness had come as a result of using the only methods he knew—methods that did not fit this day and generation.

Then leaders are often held responsible for the declarations of youth. It seems that here there is need of developing a technique which will keep a group to a well defined topic, will stimulate constructive thinking, will give release to clear and frank expression, will keep the group clearly a discussion group, and will keep the atmosphere clear of storms, arguments, and "'tis" and "'taint" methods.

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Thy Kingdom Come

By Mary Alice Jones

"THY KINGDOM COME!" How often the Christians of the world repeat these words; but how rarely they use them in real expectancy! Surrounded by the evidences of racial and international prejudices and jealousies, it is difficult for men and women to visualize the meaning of the social order for which they pray. With all of its other constructive results, perhaps it is rendering a service at this point that the tenth World's Sunday School Convention, held at Los Angeles, July 11-18, is most significant.

Gathered from thirty-four countries of the world, over seven thousand Christians, representing forty-six different creeds, met for a week in conferences and inspirational mass meetings to think together on the common problems confronting the followers of Jesus Christ today, and to make plans for the more aggressive extension of the Kingdom in the future. As the nationals from the lands which in the western world have been thought of as missionary countries—c o u n t r i e s to which much was to be given, but from whom little was to be expected in the way of constructive planning for the advancement of the Kingdom—spoke of the progress being made in their lands, fraternized with traditional national enemies, and proposed statesman-like programs for the future, there began to dawn in the minds of those present some understanding of that for which they had so often voiced a prayer. Throughout the geographical world the Kingdom was seen *extending*, yes; but also in all areas of human experience the Gospel of Jesus Christ was seen *at work in the hearts of men.* Racial prejudice, religious intolerance, national jealousies were forgotten by these men and women in enthusiasm for a common cause.

THE SPIRIT OF THE LOS ANGELES CONVENTION

Left to Right—Bishop Calistos, Greek Orthodox Church, San Francisco; Sheikh Metry Dewairy, Egyptian Coptic Church, Cairo, Egypt; Bishop Kerckin, Armenian Apostolic Church, Fresno.

Preliminary Conferences

For two days before the official opening of the Convention, national and international executives—those charged with the administration of the program of religious education in various areas—met for conference on matters of vital concern for the religious education forces of the world. It soon became evident that many of the younger and smaller Christian bodies throughout the world had developed a trained leadership which was eager and able to assume complete or partial responsibility for the creation of their own religious literature with financial assistance from the older and stronger bodies. An earnest plea was made by representatives from many lands for a literature created on the fields by men and women who share the national pride and aspirations of those for whom they write, and who think in their language. It was made clear that translations of the religious literature of one nation into the language of another would never adequately serve the needs of the great bodies of Christians whose cultural back-ground, modes of expression, manners and customs were entirely different. It was pointed out that even the make-up of a printed page, the binding, and so on should follow the custom of the land in which the books were to be used, rather than be copied from the form in use in a distant land, if Christianity is to be taken from the status of a "foreign" religion, and made a vital part of the innermost thinking of the people. Moreover, some of the leaders from eastern countries called the attention of western leaders to the fact that much of the elaborate commentary on Bible passages which is necessary in the western world is unnecessary in their lands because the customs which are so carefully explained are an everyday part of the experience of the eastern peoples. Much of the beautiful imagery which western lesson helps painstakingly explain, needs no explanation in lands where such expressions are part of the simple conversation of the people.

When one of the leaders from India modestly suggested that his people, when introduced to Jesus, might have a great contribution to make in helping the world to understand him because they live so close to the conditions and the customs under which Jesus lived, it was evident that the thought was a new one to some of the western leaders. But it became increasingly clear that this is more than a possibility. "Thy Kingdom come!" Can it be that the East is to help the West to understand the mind of Jesus,

while the West helps the East to apply his principles to practical situations through making available technical educational and scientific advice, and offering financial assistance? To some of the delegates the thought of such cooperation brought the possibility of the coming of the Kingdom many leagues nearer.

"Let every nation rise and bring
Peculiar honors to our King."

Yes, it became evident to those who were privileged to be present at this great convention that each nation had its own contribution to make, and that without the contribution of each race and culture the Kingdom would be incompletely realized.

Group Meetings

For the consideration of various specialized problems, the Convention divided into smaller groups. There were seven seminar groups, limited to one hundred members each, composed largely of professional leaders in the field of religious education. Each group grappled for three days with one great problem, such as curriculum, leadership training, and so on, and in the end brought in significant findings. The eager participation of men and women from all of the nations brought out numerous problems and concentrated upon them the keenest thinking of all of the leaders. The results in the form of fundamental principles and practical suggestions for application will have a profound influence upon the religious education program around the world. It was noteworthy, however, that the various nationals showed no disposition to take over, ready-made, the program of any other country. They asked penetrating questions, weighed the merits of various suggestions, and clearly were striving, not for a cut-and-dried plan to follow, but for the results of experience in many situations so that they could work out their own programs in the light of the best thought available, but also in the light of the peculiar needs and conditions in their own fields.

The rank and file of the convention met in four popular sections—for workers with children, for workers with youth, for workers with adults, and for administrative workers. The regular daily attendance in these sections ranged from one thousand to fifteen hundred. Deep interest was manifest throughout in discussions of such live questions as the objectives of religious education for various age groups, the use of curriculum, the importance of pupil activity, the best use of music, the importance of the home, and so on. More intimate contacts with the speakers from other lands was made possible through their gracious acceptance of invitations to participate in the programs of the various sections. The charm of their manner, their understanding of the aims of religious education, and the revelation of the large number of common problems which are faced in every land made these contacts most enjoyable and helpful. The great common purposes which were discovered, the mutual confidence and admiration which were engendered, and the fresh enthusiasm for the cause of a common Master, made minor differences sink into insignificance, and restraint gave place to cordial friendliness. World friendship will be more than a beautiful phrase as a result of these experiences; for those who attended this great convention will have a fuller understanding of the words, "One is your Father, and all ye are brethren."

One afternoon was given to conferences on the various geographical areas, when the leaders from each country met with mission board leaders, and interested friends from other countries, to discuss the first hand problems of their respective fields as they relate to religious education. Better understanding, constructive planning, and fine fellowship resulted from these conferences.

Another afternoon was devoted to denominational rallies. These meetings did not inject denominational divisions into the convention, but were great social occasions when the local churches of Los Angeles entertained the visitors with lavish California hospitality. One interesting feature of these meetings was the fact that some of the delegates from other countries got lost, went to the wrong denominational meeting, and did not know the difference!

Inspirational Meetings

The great inspirational meetings which taxed the capacity of the large Auditorium could not help but thrill the hearts of all who were there. Exquisite music furnished by a score of trained choruses, choirs, and special groups, and the singing of beloved hymns by the great convention throng were high points in the program. But just to be a part of the gathering was a rare experience. Have seven thousand, six hundred people ever before gathered from the ends of the earth to spend a week considering plans for bringing in the Kingdom of God through religious education? Has such a group ever before joined reverently and whole-heartedly into such beautifully planned services of worship?

Space will not permit a description of the Sunday evening services when ten thousand young people gathered together, and twenty-five thousand adults crowded the Hollywood Bowl for the Festival of Song of All Nations. The vision of the banners of the nations, each bearing in its own language the watch-word of the convention, "Thy Kingdom Come," massed on the platform beneath the Christian flag will be in the minds of the delegates and officials an unfading symbol of the spirit of the gathering—a "spiritual league of nations," having for its purpose the winning of the childhood and youth of the world to wholehearted loyalty to Jesus Christ.

The Cover Page

MONTREAT is a religious and educational institution under the control of the Presbyterian Church in the United States. It is the official headquarters of the General Assembly and its summer conferences.

It is located in the heart of the Blue Ridge Mountains of western North Carolina, a section known as "The Land of the Sky," famed for its beauty and delightful climate. The Montreat grounds, six miles in length and three miles wide, embrace about four thousand acres of rich and picturesque forest.

Montreat is a municipality having its own laws and government, with two hundred and seventy-five private homes, built on lots conveyed to individuals subject to the rules and regulations of Montreat. There is no private financial interest in any of the public utilities, buildings, or grounds, all of these are controlled by the church and solely in interest of the church.

The 1929 General Assembly of the Presbyterian Church, U. S. will be held there and it is hoped that Assembly Inn will be completed by that time.

A Quarter of a Century of Leadership Training in a Single Church

A Story of 600 Graduates from One Constituency

By HENRY G. WESTON SMITH*

IN THE CALVARY BAPTIST CHURCH of Norristown, Pennsylvania, the pastorate of the late L. W. Hainer was so extraordinary in the work which it started in leadership training as to be worthy of special review.

Happily for us, the records are at hand from which a detailed history of it could be pieced together almost without comment. It will be better, however, to use only three brief excerpts, and then add our own brief interpretation of them and the conditions which we find following the work which they describe.

The first excerpt was published in the *Sunday School Times* for June 4th, 1904. The work had then been in existence four years and Mr. Hainer was beginning to see its worth.

". . . At first there was not much enthusiasm, and only a few could be found who were willing to take it (the Teacher Training Course). . . . We met in my Library on Friday afternoons. . . . Soon about a dozen were also pursuing a course on Saturday evening. . . . Nineteen completed . . . and were graduated the following July. We had a public commencement in our church, when a representative audience of over four hundred were present to participate in the service. . . . By the following June, thirty-three had completed the course and were ready for their diplomas. The commencement exercises were held in the new church, and tho it was one of the hottest nights of the summer, an audience of over six hundred gathered to participate in the occasion. The graduates were seated on the platform, and an address was made by Mr. Hugh Cork, General Secretary of the Pennsylvania State Sabbath School Association."

In the *Baptist Teacher* six years later is to be found an article summarizing the progress of the work to that time. A significant statement concerning the commencement is the item most noteworthy.

"These occasions have always been emphasized, advertised, and honored as in other educational institutions. The diploma and the public commencement have been incentives to our work as they have ever been in colleges and high schools. They give dignity and importance to the work and greatly help to hold the students to the end of the course."

At that time 251 had taken the work and received the first standard diplomas. Fifty-two of these had also completed advanced work as provided by the American Baptist Publication Society and received their advanced recognition.

Again, in an address delivered in Williamsport before the Pennsylvania State Sabbath School Association's Convention in 1923, when he had been asked to tell about the "teacher training work," he said, among other things:

"I do not know how many diplomas we have granted during the last twenty years, but I am sure I am safe in saying that it does not fall below six hundred. . . . After many years of experience I can truly say that in Calvary Baptist Bible School we would no sooner think of doing without the teacher training department than we would of doing without the primary or junior department."

In the new educational building, which has been constructed along departmentalized lines, so as to provide about forty splendid rooms of varying size and adaptability, no room has been more insistently safeguarded than "The Leadership Training Room." Here the pastor and the best instructors in the various aspects of religious educational work will continue to cultivate the choice young people and adults in the direction of the sort of leadership which they must assume. Here we shall have our atmosphere of Christian life-service prominently featured.

It is and has long been the policy of the school to give training to every worker before the worker assumes leadership responsibility in any great measure. There are exceptions, of course, but in these cases training has come from another direction. We are able to hold the standard high, for we have trained workers in all departments, and people regard previous training as the normal thing. We shall certainly continue the policy.

It has exalted the function of the teachers in a marked degree. They realize that they are a sort of under-pastor for their own group. Any forward-looking project quickly makes its appeal to them, and when it has once made its appeal to them it is passed on to the understanding of those who make up their various groups. They have the point of view which enables them to grasp the educational significance of a proposal. This is of inestimable value in moving a democratic body forward.

The present general superintendent is a product of the leadership training work. The writer knows of no superintendent who more faithfully searches for the best ways of doing religious educational work, or more carefully goes about the important task of the selection of personnel. Departmental superintendents and teachers are expected to measure up to high standards of personal example and leadership ability, and no apologies are made for the rather rigorous demands of well done work. This is the way it should be. Jesus himself made it clear long ago that following him was no easy-going matter.

The whole case may be summarized in this way: we are a growing school closely correlated with our growing church; the pastor is the sole member of the "paid staff" of the church and school. The church has a membership of a thousand, and the school attendance goes a little below five hundred in normal times with a maximum of about six hundred and fifty.

And so the leadership training department has been a fixed and highly honored aspect of the work of the Bible school here for more than a quarter of a century. It was stated in *The Superintendent* for 1910 that this was the banner school, for teacher training graduates, in the United States and Canada. It is hardly the part of modesty for us to say that this claim is correct. Still we can not say it is false. Such a thing can be easily believed in view of the facts stated above.

But what of the results?

Students of Professor McCall, at Columbia, will remember how frequently he ventured a kindly caution about connecting given effects with attributed causes unless the

(*Continued on page 44*)

*Pastor Calvary Baptist Church, Norristown, Pa.

A Recent Trend in Religious Education

By NORMAN E. RICHARDSON

THE TERM, religious education, is coming to have several connotations. When some people use it they mean one thing and when other people use it they mean something quite different. Certain easily distinguishable trends may be observed in this modern movement—trends that do not follow denominational lines, altogether, but that represent different theories concerning the nature and function of both religion and education.

As the religious education movement develops, it is inevitable that it should make contact with the methods and the findings of science. Some writers, in the fields of both religion and science, have declared that the two are irreconcilable. They point to the fact that, historically at least, religion has been dogmatic. Science is investigative. Religion and religious educators whose training has been largely in the field of theology, use deductive, authoritative logic. Scientists, especially those whose training has been in the field of the natural, material sciences, make large use of inductive, experimental logic. Hence the superficial conclusion: Religious education is and forever must be unscientific; scientific education must be irreligious, in the commonly accepted meaning of that word.

There are many leaders in both fields, however, who are not content to witness what they believe to be futile and unnecessary hostilities going on between these two vital human interests. Attempts to reconcile or to harmonize the two have given rise to several trends within the religious education movement that are both interesting and give promise of helpful discoveries. The most helpful and constructive thinking will effect a reasonable synthesis of the results of both deductive and inductive logic, of both hypothesis and fact recognition.

One theory of religious education that is interesting as an illustration of the many attempts to think through the problem presented by these two major interests, has recently emerged. As a trend it is practically negligible. Its influence will be confined to academic and speculative circles or will pass out beyond the sphere of religion. Its position is as ultra-radical in the direction of materialistic, quantitative science as is that of the extreme, fanatical fundamentalist or literalist in the direction of traditional religion.

According to this theory, the solution lies in letting character education, based upon scientific humanism (to use Professor Berry's sharply definitive term) supersede Christian nurture based upon scientific mysticism. The simplicity of this solution is, of course, self-evident. All that is needed is to let all religious educators adopt the tough-minded, common-sense, scientific attitude of skepticism or agnosticism toward all assumed reality that cannot be validated by highly trained sense perception. Let them accept as valid and worthwhile only those things that can be measured quantitatively. Thus all reality can be located and comprehended. Measurable results in terms of behavioristic psychology may thus be secured. And, best of all, the development of character traits can be controlled, without bothering with the complicated problems of theology and philosophy.

To make this theory very clear, reference might be made to an illustration used recently by one of its advocates who said that we do not know which is the more serviceable as lesson materials in character education, Aesop's fables or the Bible. The only way by which we can ascertain the superiority of one or the other is to perfect an instrument that will measure the results when each is used and to compare these quantitative criteria of development. The superiority of the Bible in helping boys and girls to live good lives and to achieve worthy characters may not be known until this would-be scientist proves it by a scale conceived in terms of material science!

To Christian, religious educators who have thought their way through to a rational and spiritually dynamic synthesis of Christian mysticism and modern science, such a theory, as that above referred to, leaves some serious questions unanswered: Does this restricting of thinking to the discovery of objectively verifiable facts not violate the law of balancing inductive and deductive logic? Can we not depend upon twenty centuries of Christian experience to give us some dependable knowledge concerning ultimate reality even if we do not know how to measure it? How can things that are essentially qualitative be measured quantitatively? Are not the subjective aspects of experience just as vital as the objective side? Must we assume that an intelligent individual cannot be said to have had an experience of God unless we can devise some way of measuring it? And must knowledge of spiritual development await the time when correlations between quantitatively measurable data, taken at stated intervals, shall have been computed? Has faith no place in determining the truths men live by? Is reason an untrustworthy instrument for the discovery of truth?

These are not facetious questions. One student recently asked in all earnestness: What is the difference between a boot-legger and a religious educator whose profession is

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His academic study was done in Lawrence College, Appleton, Wisconsin; Boston University School of Theology; as Jacob Sleeper fellow of Boston University at Berlin and Marburg, Germany, 1907-09; and Boston University.

For twelve years he was a Methodist pastor. He has been prominent in the Boy Scout Work of America and in the field of religious education. He has been a professor of religious education for seventeen years in Boston University School of Theology and Northwestern University. He was recently elected Dean of the Graduate School of the Presbyterian Training College of Chicago.

Dr. Richardson is the author of many books and magazine articles on religious education and has served as editor of Abingdon Religious Education texts.

Dr. and Mrs. Richardson have three children—two boys and one girl.

that of teaching children and youth to believe in a God who does not actually exist or who is not real? Another student who had received a master's degree in religious education complained in bitter sorrow that he had lost the one thing that put him in sympathetic touch with the religious life of his church and had learned many techniques which he could not use!

It is reported that at a recently-held meeting of religious educators, a man who professed to be a Christian minister made the statement that for a year he had been conducting religious meetings without once making direct reference to God! It is also reported that another man who holds a position supposed to be that of a professor of religious education actually undertook to offer a prayer that was void of any reference to God!

This is not the place to debate the question of the rational validity of the Christian faith in a personal, loving God. The writer has no desire here to point out what will be the inevitable outcome of a program of religious education based upon agnosticism, skepticism, or atheism. This is not the first time the Christian faith has encountered influences of this kind. But to those who are interested in a theory and program of religious education with Christian nurture left in it, it may be worth while to consider how science has become a significant ally in defining points of emphasis in genuine Christian nurture.

Facts as Demonstrations of God

To the one who holds a theistic faith, God has not left himself without an abundance of witnesses. Indeed, all facts laid bare by science tell of God—if only they are properly interpreted. But some facts are more helpful than others in serving to explain who and what God is. It is knowledge of these facts that points specifically to the more important objectives of Christian instruction. They are particularly interesting and suggestive demonstrations of God. They are precious because they suggest their Creator. They stimulate value judgments. They justify appreciative consideration.

There are ten of these scientifically verifiable groups of facts that may be considered as particularly suggestive or revelatory of God. They are: (1) Jesus Christ; (2) the organized disciples of Jesus; (3) the Bible; (4) the materials and forms of worship; (5) the teachings of the church; (6) the programs of social service, motivated by devotion to Christ and his program; (7) the programs of faith propaganda, both missionary and evangelistic; (8) the ethical life; (9) certain impressive aspects of nature; (10) the theistic aspiration of all non-Christian peoples.

Contacts with ultimate reality that have the greatest value for religious education, involve contacts with concretized reality. We *believe* only when we *conceive* accompanied by a feeling of congruity, of actuality, of reality. From childhood we have been accustomed to have a feeling of reality only when we were making contact with concrete objects. Religious education should dwell upon those objects that are particularly helpful in making the pupil feel the reality and nature of God.

The Christian Faith as History

Christianity had a historic beginning. At a definite time and place, in its purest form, it became an integral part of the historic process. A certain individual lived it. He was forced to arrive at certain beliefs concerning who and what God is, because of the kind of experiences which he had of God. The teacher of the Christian faith, striving to clarify his conception of the objectives of his teaching, should obey this first and greatest commandment for him as an educator: Remember Jesus Christ. Conceive God in the concrete, scientifically verifiable terms which Jesus Christ supplies.

There were certain hypotheses which our Lord cherished. A definite body of knowledge about God was proved in his experience to be trustworthy. God to him was Father. No other word so fittingly described the nature of the God-data which, by faith, he found in his own experience. His ethical insight and moral energy were a direct outcome of his experienced theology.

It is extremely difficult to think of Jesus Christ as striving to realize now one character trait and now another. Cultural superiority was not his highest spiritual ambition. Character-development was not the chief end toward which his purposes were directed. His supreme loyalty was to God. His greatest delight was to do the will of Him whose divine eternal purposefulness he shared. He told his disciples to love God first of all. *His character traits were a by-product of his passion to please God and to serve fellow men.* He did not have to measure them in order to establish their actuality or their validity.

Church Membership an Aim of Christian Nurture

After the physical departure of this marvelous personality, his personal followers remained. They were his constituency. He had gathered them together as a great shepherd. The social bond which held them together was their common knowledge of and devotion to him. To a greater or less degree they approximated his trust in God and the sweetness and contagion of his life. So the living church was born. Those who were truly his disciples were living lives that were new, fresh, victorious. Social recognition within this fellowship brought keen satisfaction. To make a contribution to the welfare of this group brought intense joy. Here, again, in a unique, concrete sense, God is demonstrated.

Fostering Worship

But when these earliest disciples met together, what could they do that was appropriate in view of their common interests, loyalties, appreciations? What a significant discovery was made when they found out that group praying, group thinking, and the breaking of bread together made the God-consciousness of Jesus Christ more vivid in their own minds! In this devotional mode of group conduct, again, God is concretely demonstrated. The skillful use of a ritual that through the centuries has proved its power to unify and re-enforce life's many interests and purposes is a worthy objective of Christian nurture. It helps one to locate and to recognize God.

The Bible and the Teaching of the Church

This unique social group could not avoid the responsibility of helping its members to think clearly on life's most important issues. To formulate common beliefs is the perennial obligation of the church. To hold the Christian faith in the midst of the changing emphases in contemporaneous thinking, is by no means an easy task. Church members in each age must learn to think together as well as to have common sentiments and loyalties. The church is a diligent teacher. Its own spiritual life is endangered when heresies are abroad. To believe the best doctrines of the Christian church is a great aid in finding out who

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KARUIZAWA SUMMER TRAINING SCHOOL FOR SUNDAY SCHOOL WORKERS

Facing the Religious Needs of Millions in Japan

By H. E. Coleman*

WHAT would you do if you faced the problem of giving the gospel of love and good will to 15,000,000 boys and girls? You might say you would go after one million dollars or yen to establish . . . but you would be told at once that you could never get it.

You might ask, "Who are these boys and girls?" Then you would be told that they are the boys and girls that fill the schools of Japan. They are getting the modern secular education. They receive systematic teaching in ethics and have a splendid training in loyalty to home and country, but religion is entirely left out of their educational program.

So, you might next ask, "What do we have to begin with?" We would answer that about 200,000 boys and girls are now enrolled in the Sunday schools of Japan and that there are about 12,000 fine men and women and young people who are meeting with these pupils and teaching them from week to week. I wonder if you would not say, "Let us begin with what we have and make it the best we can." So, that is what we are doing in Japan, but we realize that we must have more teachers, for the number of children that we can reach is only limited by the number of earnest teachers that we can secure.

One way we have of getting teachers is to train the older students in our Christian schools as soon as they themselves become Christians. The missionary teachers take them in training classes and send them out in twos or threes to teach groups of children (often gathered from off the street) in Japanese homes where they rent rooms. We do not have much equipment in such cases, but we realize that the teacher is much more important than equipment for the *personality of an earnest and joyous Christian teacher* will just as quickly be contagious in a small Japanese room with no furniture as in a church parlor.

Let me give you an example of what was accomplished by one young man under greater handicaps than that of no equipment. His name was Iwakiri, and he had been a cripple from childhood. Such a cripple in fact that he could not even stand, let alone walk. Wherever he went he had to be carried and put in a rikisha or on the train. As he came to years of understanding he felt his life was useless for he had no means of making a living and was about to decide on suicide. But, one day he was passing a Christian preaching place and heard the singing of Christian hymns. He was carried in by his friend and the result was that he soon became a happy Christian. Then he had new life and new hope, and determined to give his life to Christian work. He did not have the education to become a preacher so decided to do what he could to give the gospel of joy and love to children. He studied his Bible faithfully and sent for the teacher training books of the National Sunday School Association. While studying these he began to gather groups of children to teach them the best he could. The result was that within a few months he was reaching three or four hundred children every week with Christian hymns and biblical teaching.

The responsibility for reaching the children with the Christian message is increased greatly when we realize that the best possible way to reach the home is to reach the child. Parents will not often go to hear Christian preaching but they are generally willing to have their children go to the Christian Sunday school because they recognize that Christian ideals are a help in building character. We have had many cases in which little children by offering a prayer of thanks before meals or praying before retiring have led their parents to become interested in Christianity.

IT WAS because we believed that the trained teacher was the most important key to the situation that we started our first teacher training school in Karuizawa, our largest mountain summer resort, in 1916. That has been attended

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by fine young people from all parts of Japan all these years with an average attendance of about 100. Six years ago a second school was started at Lake Biwa, near Kyoto and that averages about 75 in attendance because they do not have accommodations for more. Then two years ago a third summer school was started at Shimmoseki. Here we had the use of the buildings, including dormitories, of the Presbyterian Girls School. This school has also averaged about 100 in attendance. Some Japanese workers even came from Korea. The picture we present of our Karuizawa school is a characteristic group.

Last year Miss Meme Brockway of the American Baptist Publication Society gave lectures at each of our three training schools, besides spending one month in visiting several of our important cities. Her work was very fine and was cordially appreciated by our Japanese workers. Besides these summer training schools there are more than a dozen denominational institutes in different parts of the country that reach a large number of teachers with two or three days of intensive training.

One delightful feature of our work in Japan is that we have very cordial denominational cooperation. Our National Association is made up of representatives of the different denominations in which the larger ones naturally have the most representatives. Each denomination, however, both in the missions and the Japanese church, has the privilege of appointing one representative on the Advisory Boards.

There is now a new appreciation of the need of religion in education on the part of our educators, and they recognize our National Sunday School Association as the most appropriate agency for giving religious education because it is interdenominational and national in its scope. Educators are now discussing with our leaders how they may cooperate with us in order to secure the benefit of our religious education. We even heard of principals of schools who had been visiting our Sunday schools to see what kind of work was being done. This new appreciation of the value of religious education is likely to bring overwhelming demands upon our National Sunday School Association. It may even open the door in a big way for weekday religious instruction, altho we cannot expect school credits or time taken from school work. We have made progress against opposition, all we ask for now is appreciation and cooperation and we shall have our hands more than full.

IT SEEMS providential that this new appreciation is coming at the time of the Los Angeles World's Sunday School Convention when two hundred delegates will come from Japan. This large delegation proves the interest of our Christians in the Sunday school. Many are coming at great sacrifice and we believe will go back with new information and inspiration. The important question now is, "How much practical assistance will the American Christians put into their hands to help them carry forward their enlarged program?"

The Japanese leaders have raised $75,000.00 for a building that is to accommodate the National Sunday School Association and furnish an income to support a larger work. The World's Sunday School Association has undertaken to raise the same amount in this country. Of this amount about twelve thousand dollars has been secured and we are now asking the American Christians and churches to help us secure the entire amount. We want 4000 churches that will give ten dollars on the average. The Brooklyn Sunday School Union voted at its annual meeting to promote the taking of good will offerings in all the churches of the city for this fund. Dr. S. Parkes Cadman and Dr. Daniel Poling each agreed to have offerings taken in their church schools. Some churches have already sent their gifts. Some cities will raise good will funds in connection with their entertainment of the Japanese delegates when touring the country after the convention.

We believe it will be a worthwhile investment from the standpoint of international relations as well as from the standpoint of religious education.

We appeal to pastors and Sunday-school superintendents to take this up as a practical international project and to give their children and young people a chance to take a practical interest in the work of religious education in Japan.

A Simplified Standard

THE Committee on Standards has prepared a simplified form of the Proposed Standard for the Church School. This simplified form goes under the name *A Proposed Goal for the Church School.* It is intended to serve the need of schools which have found the more complete standard impossible of application because of limitations in leadership, building and equipment, or numbers. This goal has been issued for experimental use for a period of one year.

Copies of the proposed goal may be secured from the office of the International Council of Religious Education, 5 South Wabash Avenue, Chicago, at ten cents per copy; eight cents each if ten or more are ordered. A wall chart for display on the bulletin board or wall has been prepared for use with this standard. This may be had at thirty-five cents per copy, including a copy of the pamphlet. The chart is not sold separate from the pamphlet since it must be interpreted by the elaboration of the points of the goal given in the pamphlet.

The Christian Quest

The following Christian Quest pamphlets are now available:

I. Basic Materials for Leaders

What to Do in Using These Materials (An Introductory Pamphlet) 10c
1. Qualities of An Effective Leader 10c
2. How a Leader Proceeds with a Group 10c
3. How to Study Individual Growth 10c
4. How a Leader Uses Organization 10c
5. Program Suggestions for Group Leaders 20c

II. Resource Materials for Leaders

7. Youth and Recreation 15c
8. Youth and Dramatics 25c
9. Youth in Camp 15c
10. Youth and Story Telling 15c
11. Book Friends of Youth 15c
12. Youth and Debating 15c
13. Youth in Cooperation (Interdenominational Young People's Program) 25c

III. Other Materials

Loose Leaf Cover Binder 60c
To hold above materials which are punched to fit
My Quest in Individual Growth ..... 20c doz.
For pupil's chart and record of progress
"My Task" ..... 15c doz.
For recording progress of pupils

All Prices Postpaid. Please send Cash with Orders

Order from denominational board, state council of religious education, or
The International Council of Religious Education, 5 South Wabash Avenue, Chicago

Training Youth for Service

By Alta I. MacLaren*

WITHIN the heart of every boy and girl there is the desire to serve. We see it at a very early age. First in the home, perhaps, when that dear little tot tugs a footstool across the room to be placed at grand mother's feet, or happily runs to find her Daddy's slippers. As it is in the home, so it is in the church school. The little folks call it "being kind."

Serving isn't always easy. It takes real courage for many a timid little stranger to express herself or himself in service within the church, but the desire is there just the same

"We feel that sending boys and girls to camp is the best investment we make."

and what a happy little sigh or bodily twist when that hidden desire has been sought and expressed. What a pity when that love of service is ever cramped! It is, many times, and within our church schools. Sometimes the leader does it through thoughtlessness or ignorance, and the little child so wronged is handicapped for years. But when our splendid youth have their desire to serve the church crushed by their leader, then it is tragic, for in so doing, the leader has killed one of the main sparks of Christian leadership for the future good of the church and community. Again, such an act is done through thoughtlessness or misunderstanding, and when you and I have once made that mistake we realize only too well how ever alert we must be to catch the glance or the word or the act which is trying to express that hidden desire to be of real worth. But it is cruelty of one of the worst kinds when we stubbornly blind ourselves to the good in our young people and when, through conceit, we as adults kill within the hearts of our youth their love of service, just because we must selfishly cling to our particular sphere where we have served from our very own youth.

There are choice young people in every church. Some are quickly detected, others must be sought. In one of our denominational conferences this past summer, there was a quiet, unassuming girl in one of the method courses. She had very little to say until handwork was mentioned, and much to the instructor's surprise, that girl had a fund of originality, invaluable in children's methods. If allowed to be developed, she will be of real worth to some children's superintendent. The value of youth isn't always reflected on the surface.

Our denominational and inter-denominational leaders are putting forth every possible effort to assist us in the training and the developing of youth's desire to serve through their summer conferences, and we as church leaders, should avail ourselves of the opportunity of developing our choice young people in Christian leadership.

I remember very well coming home from a denominational conference with a group of girls. One said, "Now we have received our certificates from here, what next?" "Oh," replied the leader, "Why not Geneva in another year?" "Geneva?" gasped the girls. "You don't think that possible? Do you really mean it? Where shall we get the money? Who will go?"—all in one breath. They chatted ever so excitedly, as only live girls can, and then followed, "Now let's not forget this, even if it does sound like a dream. Let's talk it all year." And then again, "Do you really think we could go?" Finally the leader answered, "If you prove to the church you are worthy of leadership, there will come a way for you to go."

Challenge a girl to the best that is in her, and she will prove her worth. The aforementioned leader had been with her girls at the denominational conference. She saw them at their devotions, in their classrooms, at their play. When the church school opened in September each girl had some duty to perform—a responsibility wherein younger boys and girls looked to her for guidance. The adults of the church were approached and were asked to

Camp classes are "uplifting and helpful."

visualize youth's desire to serve. They immediately caught the vision. The money was raised, for every organization within the church was made acquainted with the Geneva plan. A happier group was never seen than the six girls who left for Lake Geneva the next summer.

The dream came true. Camp was a reality. The girls were truly "thrilled"—thrilled with the associations made with girls of a vision from other denominations and of

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The Pastor as Director of Religious Education

By Roy C. Helfenstein

EVERY PASTOR today has a very definite responsibility toward the religious education program of his church, whether he be the pastor of a large church which employs a staff of workers, or whether he be the pastor of a church which has but one salaried minister. The pastor must concern himself with the religious education program of his church both for his own sake and for the sake of his church. Unless he knows what his church school is doing he cannot efficiently minister to his congregation or to his community.

Rev. Roy C. Helfenstein, D.D., Pastor of the People's Christian Church of Dover, Delaware.

The pastor is supposed to assume the responsibility of general manager of the church's program. He is expected to be familiar with the program of the different organizations in his church, the same as a general manager of a department store needs to be familiar with each department of the business enterprise he directs.

The old idea that a pastor's responsibility is confined to the pulpit and to parish visitation is an unworthily narrow interpretation of a modern pastor's responsibility. If a man is worthy to be a pastor of a church, he will also prove himself worthy of intimate contact with every major organization in his church and especially with the organization which has charge of instructing, directing and training the children and the youth in religious thought and life. He must be vitally interested in his church school and must cooperate with its officers and its faculty in order to be able to plan his church program systematically, and to coordinate the religious education program of his church with the other programs of the church, and thus to realize a unity of purpose, a unity of emphasis, a unity of effort, and a unity of accomplishments within his church.

Even in the large church which supports a staff of salaried ministers, including a minister of education, or director of religious education, the pastor is expected to accept his responsibility as counselor with the other ministers of the staff. In no case should the pastor play the rôle of dictator in the religious education program of his church, but instead should in every case be a counseling director or adviser.

Every pastor is under professional obligation to keep in close touch with his church school. And every church school is under moral obligation to make the pastor feel that it expects his counsel and his cooperation.

There are hundreds of strong churches as well as hundreds of weaker churches in every state which could put on a modern program of religious education without employing a director of religious education, if the pastor is properly trained in the work of religious education, and if he will accept the responsibility that such churches have a right to expect their pastor to accept. One of the surest ways for churches, large or small, to tie the church school into the life and program of the church as a whole is for the pastor to be concerned intimately, vitally, and constructively with his church school.

In churches that do not have a church school sufficiently large to justify supporting a director of religious education who would devote all his or her time to that specific work, and in other churches that are not financially able to support such a worker, someone must be responsible for directing the educational program of the church. In such a church, the pastor both by reason of his position and his training is naturally expected to assume that responsibility. Many such churches expect the pastor to be the director of the worship program, the director of the social program, the director of the business program, and the director of the educational program of his church. In fact some of the churches today that are making the most outstanding progress in the work of religious education are churches whose pastors, having taken special courses in religious education in the theological seminary, and having kept in close touch with the Standard Training Schools in religious education are qualified to direct the program of religious education in their churches and have accepted that responsibility. A pastor who has had special training in the work of religious education, and who has a vision of the opportunities that a church school has which builds its program around the needs of the child in seeking to prepare the child to meet life situations as a Christian, such a pastor is as well qualified to direct the program of religious education in his church as he would be if he should be employed by his church as a director of religious education. The fact that a man who has had special training in religious education is employed as a pastor in no way disqualifies him as a director of religious education, any more than the fact that a man who has had no special training in religious education is qualified to direct the educational program of a church simply because he is employed as and bears the title of "Director of Religious Education."

The general superintendent of the church school which does not employ a director of religious education has a right to expect his pastor to assume that responsibility and to give the cooperation that such a responsibility requires. The general superintendent of the church school is responsible for the administrative interests of the school, to see that the different officers of the school properly perform their respective tasks; to see that the superintendents

of the different divisions, and the principals of the different departments and the teachers in the departments are properly carrying on their work. He has a right to expect the pastor to be willing to direct the educational program of the school.

The pastor who serves as director of religious education in his church will therefore give the general superintendent the closest cooperation in keeping in touch with the teaching work of the church school, and in helping to plan the curriculum for the school. He will visualize the study program it should follow, the service projects it should adopt, and the progress it should make, and will then make whatever recommendations he considers advisable.

The pastor as director of religious education in his church will also assist the superintendent in the organizational work of the church school, to see to it that the pupils are properly graded, and that the system of grading adopted is carried out. He will likewise assist the general superintendent in selecting teachers who first of all are Christians, and who are interested in their work and determined to prepare themselves more and more for their task.

The pastor will challenge the teachers and officers to cooperate with the general superintendent in a systematic effort to make the church school attractive and efficient in every respect.

To this end the pastor who serves as director of religious education in his church will encourage all the workers in the church school to attend the community or church Standard Training School each year. He will also provide for a workers' conference to be held each month, at which times the problems of the teachers and the officers will be considered and discussed freely and constructively.

At these workers' conferences, not only the problems brought by the teachers and officers may be discussed, but at each conference some topic of vital importance in religious education should be studied together such as: the teacher's responsibility; discipline in the church school; service projects; the responsibility of the school to the church, to the home, the community, the Kingdom; methods of imparting religious knowledge; how to enrich the worship program of the church school; books that should be included in the workers' library; directing others in Christian living; desirable pageants the school should present during the year; educational evangelism, or securing decisions for Christ in the church school; training in Christian work and service, et cetera.

The pastor as director of religious education in his church is in a position to give the various factors involved in a religious education program their proper balance. The initial objective in religious education is the winning of individuals for Christ. And that objective of winning life commitments to Christ must ever be kept in the foreground and in the background of the thought and planning of the church-school officiary and faculty if the school is to fulfill its true purpose. Without this definite objective of winning the boys and girls to personal allegiance to the Jesus way of living, there would be no justification for the present-day emphasis on religious education. Our emphasis on efficiency in organization, graded lessons, trained teachers, adequate equipment, and so forth, would all be "much-ado-about-nothing," unless we realized in the results that all such ministers very definitely to the winning of souls for Christ.

Religious education seeks to win decisions for Christ; to build lives up in Christ; and to inspire lives to be given in service for Christ. The pastor as director of religious education is the logical person to keep this three-fold objective of religious education constantly before the church school.

The pastor as director of religious education might well be a member ex-officio of the church-school worship committee, and assist in an advisory capacity, in planning the worship programs with the young people's and adult divisions of the school. He should read the most recent and the best books on religious education, recommending those that should be included in the workers' library. He should be a subscriber and regular reader of the best religious educational magazines and seek to have his officers and teachers in the school do the same. He should seek to have his school maintain a cooperative relationship with the other schools of the community, with the denominational religious education agencies, and with the county and state councils of religious education. He should make religious education a live issue and the major interest of his church, realizing that a successful program of religious education in a church insures the success of every other enterprise in the church, and realizing that an adequate program of religious education promotes in a most definite manner the work of evangelism, the work of missions, and the work of stewardship.

The pastor's greatest opportunity in Kingdom building lies in the relation he should sustain to his church school. If a church provides no director of religious education, the pastor is responsible for filling that position and that responsibility will be the pastor's greatest opportunity to serve his church and the Kingdom.

Professional Advisory Section for Research Workers

ONE OF THE LATEST additions to the Council's family of Professional Advisory Sections is that organized last February for research workers. The purpose of this section is to provide an opportunity for the consideration of such research and experimentation in religious education as is of special interest to the Council and its constituent units, to evaluate research projects and methods, to provide for such mutual exchange of research data as may seem desirable, to recommend research projects and techniques to the Council and to consider and report on such matters as the section may want to refer to the Council, and to promote cooperation in such tasks as the section may agree upon.

Membership in this new section is open to all persons who are actually engaged in projects of research and experimentation in religious education, who desire to share in the purposes of this section. Formal organization of this section will take place at the time of the next meeting of all Professional Advisory Sections. Mr. Harold I. Donnelly of Philadelphia is the temporary chairman and Mr. Otto Mayer of the International Council is the temporary secretary. Those interested in having their names listed as prospective members, to receive announcements of program and meetings, should correspond with the chairman or secretary.

The Curriculum of the Rural Church School

By Ruth Irwin Rex*

WHENEVER OR WHEREVER large towns or cities have developed there has been a country life problem. The recognition of the existence of this problem has been forced upon us by its increasing magnitude. Agricultural progress has not kept pace with the stupendous growth of our commercial and industrial institutions during the past few decades. If, as economists and sociologists are agreed, the best American ideals and civilization have been the outgrowth of rural America, and if, inherent in rural America, are qualities which make for democracy and brotherhood, there is an imperative need for developing in the rural community an opportunity, equal to that offered by any other part of the social system, for achieving human desires and realizing human ambitions. No nation can be wholesome or permanent so long as any group is handicapped in its struggles for economic and social progress.

If the farmer is to take his part in the larger society, rural institutions must afford him opportunity for the expression of his individual personality and the development of an organized social consciousness. The institutions through which the redirection of rural life will most naturally take place are the home, the school and the church. The rural church is at last becoming conscious of the fact that its environment has changed; that the conditions under which it held undisputed sway are gone. Unless it can serve people in their social relationships and represent their united life, the moral and religious leadership of the rural church must inevitably disappear. The new rural church cannot be merely a preaching church. It must also be a teaching church. The church school is the simplest and most natural medium for teaching all the religious truths needed by individuals or by the community. Few churches realize the value and power of such teaching. The rural church school is often a community institution even in localities where strong sectarianism still exists among the older people. Hence through it a spirit of cooperation may be fostered which will influence the entire group. Religion, broadly conceived, is the binding and guiding force of all life. It alone can integrate all the interests of mankind, and at the same time offer these interests a means of expression. Religion is not something external to the individual, it is inseparably bound up with his life. But, like every human interest and capacity, religion comes to its full fruition only when properly trained and expressed. To do this is the function of the church school. That series of experiences by means of which the school attempts to fulfil its function constitutes the curriculum.

Modern education regards life as a continuous growth process, each stage having value in itself as well as contributing to the development in later stages. It is the purpose of education to make possible the self-realization of the individual in society. The individual has instincts and impulses which are the basis of his desires. Self-realization comes as a result of the satisfaction of these desires. As

the individual develops, his desires are viewed in the light of recognized values and accepted ideals. What these values and ideals shall be is largely determined by the type of experience with which the developing self has come into contact. It is the purpose of the curriculum to surround the pupil with the experiences best calculated to lead to the realization of the desired objectives. The experiences selected should be real, typical, social, involving real alternatives and of the kind to foster continuous growth. Previous knowledge will make understanding possible; and the result of discovering the meaning of present experience will be an increase in knowledge. This does not mean that historical subject-matter is to be omitted. To do so would be to deprive the pupil of a very valuable part of his social and racial heritage. But it does mean that this material will be included in the curriculum in such a way as to be related to the pupil's experience, and not as something external to it.

Theoretically viewed, an adequate curriculum for the rural church school must first of all conform to the general principles of curriculum construction. More specifi-

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cally, it must be in accord with recent development in rural, secular education. There are the objectives of religious education to be taken into account. From these three, together with an analysis of rural community conditions and needs, we may hope to derive some acceptable theory as to the content and method of the rural religious curriculum.

A study of the literature on the subject does not afford any clear or satisfying conception of exactly what constitutes a rural, secular curriculum. But at least a beginning has been made. Educational philosophy and rural sociology are bringing to light the underlying weaknesses of the idea that rural education is primarily for the training of farmers and housekeepers. Rural education should prepare for any type of occupation. An individual's life work should be determined by his natural interests and abilities and not by the environment into which he happens to be born. This means that the ultimate objectives of rural and urban education will be the same; but the problems created by the environment and the materials and methods to be used in their solution will be different. No other point of view is consistent with our belief in democracy.

This means that regardless of the size and nature of the community, the general subject-matter to be used and the ultimate ideals, attitudes and appreciations to be developed will be practically the same; but the organization, illustrative material and method of presentation will be adapted to local needs. It follows, therefore, that the specific principles which determine the selection, organization and interpretation of the rural church-school curriculum are definite applications of more general principles which apply to all curricula.

Take for example a course for intermediates bearing some such title as "Being Loyal to Christ in Our Everyday Life." As general subject-matter of the course we have examples of loyalty of the early Christians, of the Reformers, of Missionaries, of Social Reformers and of individuals representing present-day professions. Each of these groups presents a different aspect of Christian loyalty. They serve as a starting point. But our primary concern is to develop an active loyalty on the part of each pupil. He cannot be actively loyal in an abstract way; he must be loyal in terms of his immediate surroundings. The urban pupil will be faced with one set of problems which develop and test his loyalty: commercial amusements, the complexity of his school and social life, which involve his dependence on individuals whose problems are very foreign to his own. But these particular problems have no real meaning for the rural child. He is faced with another set: he knows practically everyone in his immediate social order. How is he to overcome traditionalism and inborn prejudice? How is his natural love for activity to meet the indifference and apathy of many of his elders? The city has advantages by way of numbers, equipment and money. It seems to offer so many channels for service as an expression of Christian loyalty. Yet may it not be true that the social principles of Jesus can be more directly applied to the simpler order? Jesus grew up in rural surroundings; his most powerful illustrations are drawn from rural life, his most immediate and lasting contacts were with rural folk. Is it not possible that out of present-day rural life there can come the actual application of his teachings which shall point the way toward the solution of the problems of a more complex society? Certainly this is a challenge that ought to be made to the rural pupil. In the actual development of the lesson materials, the problems and potentialities of each group, together with suggestions as to expressional activity, should be clearly and forcefully presented to the teacher.

The above is a rather general illustration of how the same subject-matter can be developed to meet widely varying constituencies. Because it is almost impossible to consider and evaluate attitudes and appreciations in an abstract way it is difficult to make any really definite suggestions in this discussion. There are negative qualities: traditionalism, suspicion, indifference, isolation, and lack of cooperative effort, to be overcome. The redirection of these serves as a good starting point, but there are native tendencies of a positive kind which, though now dormant, can be made the motive force of community development and individual growth. Country life is so often thought of as meager that we have been blinded to its possibilities and abiding values. In the country there is a feeling of stability, of permanence, which is more than the dull monotony of routine because, for those who have eyes to see, there is a wealth of variety impossible in the stereotyped social life of larger communities made artificial by the grip of commerce. Life in close and understanding contact with nature offers that freedom which makes possible an independence of thought and action, the development of initiative, less of nervous compulsion and more deliberate choice. Life in such surroundings is dependable, for all about one are evidences of the conservation of eternal values, of a God who is at the same time immanent and transcendent. There are appreciations to be developed: the importance of rural life for the well-being of the world, the unique opportunity of the smaller community to aid materially in the development of democracy and brotherhood, the probability that American home life will find its rebirth in rural surroundings.

These generalities, intelligently applied, will serve as a background and suggest profitable lines of thought and development. Their direct bearing on the printed text will be found in the conduct situations given, and in the appreciations and attitudes which the lessons seek to develop. They will find further recognition in the expressional and service activities suggested. The attitude of the teacher, always important, is even more decisive in the rural church school than elsewhere, for there the teacher of the present must be more resourceful than the teacher whose special needs have been more adequately dealt with.

All church schools are faced with the task of making religion vital to the pupil, but not all can accomplish this in the same way. In our pragmatic and hurried age, there is a strong tendency to try any means that has once proved itself successful. Added to this is the unthinking conception of the rural church school as "the country cousin" of its more thriving and conspicuous city relative. Hence the natural way to make the former more respectable is to make over the latter's habiliments to fit it as well as possible. This usually means a rather arbitrary adaptation and modification of city standards to meet rural resources. The rural church school should make use of urban discoveries in so far as they are of real worth in the rural situation; but it should not overlook its opportunities for independent development and discovery.

As in the development of all types of curricula, it is

(*Continued on page 41*)

From Opening Exercises to Worship

How a Standard Training School Changed a Church Program

By EDWARD P. WESTPHAL*

ACT ONE

Scene 1

The "preliminaries" on any Sunday morning at the eleven o'clock service in the church at F——— in the State of N———. Adult "opening exercises." The few children present are more or less ignored, as far as plans for their participation are concerned. The service is mostly activity on the part of the pastor.

ACT TWO

Scene 1

The church auditorium at 10:50 any Sunday morning several months later. A service of worship is being conducted in which the whole church, "from the juniors up," is eagerly participating. A service cooperatively planned by the workers, centered about a theme of vital significance to all, is led by the pastor. In the hands of each worshipper is a copy of the program which accompanies this article.

ACT THREE

Scene 1

(The writer in conversation with the pastor and the organist, giving their reactions to what has been done.)

THE PASTOR: "We are frank to confess that one year ago the thought of such a program was foreign to our thinking. It was the coming to our town of the Standard Training School, and the course in "Worship" especially, which changed things for us. We knew there was something lacking in our church worship and a lot of us, the choir director, the organist, intermediate and junior department superintendents, as well as representatives from the other departments of the church, entered the class on worship in hopes of finding that *something*. As a result of the work in the Training School our church has been entering into a worship service which has taken the place of the "opening exercises" of the church service and the "closing exercises" of the Sunday school. After we took the course on "Worship" we had a lot of discussion of what could be done and at a specially called meeting of the workers, in which we reviewed the whole situation, we decided to build a common service of worship in which the entire church from the juniors and up might heartily participate, a service which would be the expression of the religious life and experience of the whole group. This service was arranged for 10:50 Sunday morning, immediately after the class period. Each department might thus have its own worship at the opening of the school.

"During the assembly march the classes take their places with the teachers in designated seats in the auditorium while the orchestra is playing. The secretary then reports to the entire church items of interest (for the adults have learned to come to worship at 10:50 now instead of 11:00 as formerly). Then follows the Prelude and the rest of the service of worship. The program occupies two pages of a four-page folder. These are printed in sufficient quantities to last several weeks and each week we mimeograph the announcements and the unison or responsive scripture we are to use in the service. The service is planned to last about twenty-five minutes. Adjustments are made at the proper place, those who are remaining for the balance of the service taking their places with parents or others, while those who wish to leave are permitted to do so quietly while the organ plays. The same service with the same theme is used for a series of weeks, although several parts of the service—Scripture, Responsive Reading, Talk, etc., are changed each week."

Order of Service

ASSEMBLY MARCH

SECRETARY'S REPORTS

PRELUDE: (Please! Let the first note of the organ be a call to silent devotion.)

OUR APPROACH TO GOD:

Minister: Thus saith the Lord: I am the Lord, and there is none else; beside me there is no God.

People: O Master, let me walk with Thee,
In lowly paths of service free.

Minister: O worship the Lord in the beauty of holiness; let us come into his presence with thanksgiving.

People: Tell us thy secret; help us bear
The strain of toil, the fret of care.

Minister: (Our Petition)
"We beseech Thee, our blessed Saviour, to meet us and bless us as we gather in this house of worship this morning. May nothing come between us and Thee to mar or obstruct our communion with Thee. Forgive us our sins, and create within us by Thy spirit, a love for righteousness. Accept our songs of praise, our offerings for the spread of Thy Kingdom; guide the meditations of our hearts, and receive us all into fellowship with Thee; for Thy name's sake. Amen."

HYMN: (standing) "This Is My Father's World"

RESPONSIVE READING:

RESPONSE: "Gloria Patri"
Glory be to the Father, and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

SCRIPTURE

SERMONETTE

SILENT PRAYER

PRAYER: (By the Leader)

ORGAN RESPONSE: (Please continue in prayer during response.)

ANNOUNCEMENTS

EVERYONE is invited to remain to the end of the services. Those who must go now are requested to do so quietly, without talking.

MUSIC DURING ADJUSTMENTS

OFFERING MEDITATIONS: (Read silently by each worshipper during offering)
We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust, O Lord from Thee.

OFFERTORY: (Congregation rises as ushers come forward with offering)

RESPONSE: (Sung by the choir)

PASTORAL PRAYER: (Standing)

SPECIAL MUSIC

MORNING MESSAGE

CLOSING HYMN

BENEDICTION during ORGAN RESPONSE: (Read silently by each worshipper)
And now may the Lord bless us and keep us;
The Lord make His face to shine upon us and be gracious unto us;
The Lord lift up his countenance upon us, and give us peace,
Both now and forevermore. Amen.

POSTLUDE

*Rev. Edward P. Westphal is Director of Religious Education, Nebraska and Iowa Synods, Presbyterian Board of Christian Education, Omaha, Nebraska.

THE WRITER: (to the organist) "What do you think of the way this type of program is working out?"

THE ORGANIST: "While it is not perfect, this worship program has been the nearest to filling a need in our worship of anything I know. Indifference, on the part of many, has changed to ardent support. The effect on visitors has always been favorable and in many cases has drawn forth very complimentary approval."

Scene 2

Scene 2 takes place six months later. The church-school superintendent and the writer in conference. The superintendent, a local doctor, is enthusiastic over the worship experiment which he feels has now become a vital part of the church program.

Scene 3

Time—same as Scene 2. The pastor's wife and the writer in the manse. Some of the latest programs used are being discussed.

THE MISTRESS OF THE MANSE: "Yes, the service goes on smoothly with no announcement.

"The only objection has come from a teacher of intermediates who felt that the service was too long. To meet this objection the offering is sometimes taken after the adjustments are made.

"We think it is just great! It has now been going almost a year and we wouldn't want to change."

ACT FOUR

Scene 1

The writer is arranging the written reactions of the pastor and the organist.

THE PASTOR mentions some results:

"It is difficult to measure spiritual results even though their reality cannot be questioned. One result is the changed attitude of a number of good people toward the worship service. At first they were passively opposed to it but now are its staunchest supporters. It has given the boys and girls an opportunity to participate in worship, where before they merely attended because it was "supposed to be done." It has given them twenty-five minutes of real worship where before they did not get anything but singing one song and listening to the secretary's report and announcements. It has developed a worshipful attitude and we believe is making God a little more real in the services. His presence is felt now where once we never thought of him."

THE ORGANIST: "Three things in our program which I think have been the strongest factors are the printed bulletins, the sermonette, and the silent prayer with organ accompaniment. . . . I find it takes much more thought and work than the ordinary worship, but I also get much more out of the service than I formerly did."

THE PASTOR: (interrupting)

"This pastor has no desire to return to the old way. One man who has been a member of our church for fifty years said it was the finest thing in worship he had ever seen. The president of our college spoke of it in the highest terms of praise. As far as we know every officer and teacher in the church is heartily in favor of this worship service and has no desire to return to the old and careless method. It must be remembered, however, that this service must be planned and that the plan must be worked. It does not just happen. We thank God for that Training School and worship course and that we were led into this way of worship."

ACT FIVE

Scene 1

Any other church where a similar experiment may be tried in the field of group worship. To this kind of thing there can never be appended—

FINIS

NOTE—It should be noted that this is the case of an attempt to combine the opening of the church service with the closing of the Sunday school. It is planned to displace both with one service of worship and so planned that there is the largest possible degree of participation on the part of adults and children alike.

The writer would be happy to have reports of similar experiments or others which have been helpful.

For Childhood's Sake

By C. MELVILLE WRIGHT*

OF THE MANY agencies serving volunteers in the field of Leadership Training, the Toronto School of Religious Education for Children's Workers, which was described by Dr. Robert M. Hopkins, Chairman of the International Council, on the occasion of a recent visit as "one of the finest institutions of its kind on the continent" is one which should stir leaders everywhere to emulate a most worthy example and to apply principles and methods which have been found effective in meeting the problems of workers among the young. It has popularized its slogan "For Childhood's Sake—Better Teachers of Religion," and has kept before a wide and steadily enlarging constituency the message that "The future of the nation cannot be trusted to the children unless their education includes their spiritual development."

The origin of the movement goes back thirty-five years to the formation of the Primary Teachers' Union in 1892. As it developed and as new methods emerged it became, in 1912, The Toronto Graded Union for Sunday School Workers. In 1923 the movement still further enlarged and the Toronto School of Religious Education for Children's Workers has undertaken a program which gives consideration to the needs of all children up to twelve years of age, seeking to inspire and direct those who are ready to invest their time and energy on behalf of the little people. Interdenominational in character, with a board of management of forty-seven members (thirty-five democratically elected and the twelve officially appointed to represent various interests) the school now reaches through its larger assemblies from one thousand to two thousand keen, consecrated workers and in its regular classes from seven hundred to one thousand regularly enrolled students. A marvel of executive and organizational completeness, the school now employs a full-time secretary, Miss Mary Eadie, 33 Richmond Street West, Toronto.

EACH FALL the training schools are carried on in five sections of the city for a period of ten weeks, two hours a week, a total of twenty hours of training. One period in each school is devoted to Bible study with a view to supplying the leaders with such background material as will enable them to teach from either the Old or New Testament with a clearer understanding of some of the problems underlying the lesson material. In recent years the studies have followed Hunting's *Story of the Bible*, Rall's *Teachings of Jesus* and this year a general course is being taken on "The Religion of the Bible" following the work of nine outstanding scholars.

One hour in each school is given to elective courses, such variety being offered as will enable the members to select a course that will be of direct value to them. These electives include courses on work among beginners, the psychology of the primary child, materials and methods of work with juniors, teaching through the story and the work of

(*Continued on page 34*)

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A Consecration Service for Teachers and Leaders in Religious Education

By H. Shelton Smith

THE SERVICE that follows has been used essentially in its present form on several occasions, and by request is here offered to those who may want to use it in their local churches. Three things should be noted: (1) The service is a unit for the entire morning church service. (2) The service is intended to include workers of all educational groups in the local church, such as Sunday school, Missionary groups, Christian Endeavor, Epworth League, Baptist Young People's Union, Boy Scouts, Girl Scouts, Camp-fire Girls. (3) While provision is made for the consecration of a full corps of leaders in a large and highly developed church, sections that may not apply to your church may be omitted without breaking the continuity of the ritual.

It is suggested that those participating in the service sit together by groups near the front of the building and stand, at the invitation of the minister, as each group is recognized.

Copies of this service reprinted from the *Journal* may be secured from the International Council at 50c per hundred. All orders should be placed at once in order that you may be assured of having the leaflets on hand in time for your consecration service during the early fall.

Instrumental Prelude—Liebestraum, *Liszt*
Hymn: "When Morning Gilds the Sky"
Minister: The Lord be with you
Response: And with thy spirit
Minister: O Lord show Thy mercy upon us
Response: And grant us Thy Salvation
Minister: O God, make clean our hearts within us
Response: And take not Thy Holy Spirit from us
The Lord's Prayer (In Unison)
Special Music: "Jubilate Deo," *Shelly*
A Psalm of Praise:

Minister: O God, bless us with thy favor.
Response: May thy face smile on us,
That so thy purpose may be plain to men,
Thy saving power to every nation.
Minister: O God, may the world praise thee.
Response: May all races praise thee!
May all nations sing for joy,
For thou rulest the world justly,
Thou guidest the nations of the earth!
Minister: O God, may the world praise thee.
Response: May all races praise thee!
The land has yielded her harvest
By the blessing of God, our God;
Bless us, O God, bless us,
Till men revere thee to the world's far end.

Gloria Patri
Scripture: Isaiah 6:1-8 or Jeremiah 1:4-10.
Ritual of Consecration

Minister: He has given us some men as apostles, some as prophets, some as missionaries, some as pastors and teachers, in order to fit his people for the work of service, for building the body of Christ, until we all attain unity in faith, and in the knowledge of the Son of God, and reach mature manhood, and that full measure of development found in Christ. Just as there are many parts united in our human bodies, and the parts do not all have the same function, so, many as we are, we form one body through union with Christ.

To the Educational Committee

Minister: Yours is the privilege of keeping religious education in the foreground of the thinking and provision of this church. You hold a position not only of honor, but of service. Your influence will go far in determining the extent to which the spiritual needs of childhood and youth will be met in this community. Do you accept this position with the purpose of rendering your fullest service?
Response: We do.

To the Educational Director

Minister: Into your hands this church has entrusted the management and supervision of its entire educational program. Teachers and leaders in all agencies and in all age groups, will look to you for counsel, for expert guidance, and for inspiration. Your opportunities for service are abundant. Do you commit yourself wholeheartedly to the cause of religious education in this church?
Response: I do.

To the Superintendent

Minister: As general superintendent of the Sunday school, it is your privilege to share with the educational director in the administrative activities of the Sunday school. Do you in the spirit of Jesus, and on behalf of the children and young people of this church give yourself earnestly to the task of religious education?
Response: I do.

To Leaders of Special Groups

Minister: The Sunday school is only one of the many agencies that hold an important place in the educational program of this church. You who direct Sunday evening and through the week programs have abundant opportunity to contribute to the moral and religious growth of boys and girls, of young men and women. Whatever may be your group or your organization, do you consecrate yourselves fully to the Christian development of childhood and youth?
Response: We do.

To the Musicians

Minister: Through the ministry of music this church seeks to enrich the growing religious experience of boys and girls, of youth and adults. Do you consecrate yourselves to the spiritual ministry of music and song?
Response: We do.

To the Secretaries

Minister: To you this church looks for complete, intelligent, and vital statistical records and reports of all of its educational agencies. Do you give yourselves faithfully to this service?
Response: We do.

To the Treasurers

Minister: You have the important responsibility of keeping an orderly account of the finances of the Sunday school and other groups, and of seeing that all bills are paid promptly and in full. Do you consecrate yourselves to this service?
Response: We do.

To the Principals

Minister: As departmental principals you are brought into intimate contact with both pupils and leaders. Through your leadership of those who teach, and through the program of worship which you conduct, yours is the high privilege of making your department or group an example of efficiency and of Christian love. Do you accept this responsibility with the purpose of rendering your best service in the educational work of this church?
Response: We do.

To the Teachers and Leaders

Minister: To you is given the high office of teaching the way of the Kingdom to one of the important groups of this church. God bless the memories of Christian teachers! By precept and by example you will be the means of determining to a great extent the spiritual destiny of the members of your group. Do you, trusting in God for help and guidance, consecrate yourselves with singleness of purpose to the Christian nurture of childhood and youth?
Response: We do.

To the Church

Minister: You have heard the solemn vows of this band of teachers and leaders who seek to train your children and youth in devotion to God and His church. Without your prayers, your example in Christian living, and your constant cooperation in all the activities of this church's program of religious education, they cannot hope to render their largest service. Do you, therefore, as families and as individual Christians pledge your undivided support to these witnesses for Christ?
Response: We do.

Prayer by Minister

O Thou great Teacher of us all, we thank Thee for those who at this moment reconsecrate themselves to Thee and to Thy holy church. We rejoice in the high service which they seek to render as teachers and leaders of the children and youth of this church and community. As they undertake this important ministry bless them with wisdom, with skill, and with a growing insight into the meaning of the religion of Jesus Christ, who is the Way, the Truth, the Life. May their love for Thee manifest itself both in word and in deed, and may both pupils and leaders be daily fashioned into the spiritual likeness of Jesus Christ, our Lord. *Amen.*

Offertory: Solo—"My Task," *Ashford*
Hymn: "O Master Let Me Walk With Thee"
Sermon: The Teaching Ministry of the Church
Hymn: "Where Cross the Crowded Ways of Life"
Benediction
Instrumental Postlude: "Pilgrim's Chorus," *Wagner*

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT PROGRAMS FOR OCTOBER

*By Ione Haynes**

First Sunday

THEME: THE HEAVENLY FATHER'S LOVE

AIM: To help the children to realize the love of the heavenly Father.

MATERIALS:
Picture of "Infant Samuel" by Reynolds.
Pictures of mothers and children, cut from old magazines.
Several picture books.
Crayons.
White drawing paper.
Scissors.
Dennison's crepe paper with design of autumn leaves.

PROCEDURE:
The children who arrive early may color and cut out leaves that have been traced on white drawing paper by the helpers. The back of a large calendar may be cut in the shape of a tree and the leaves may be stuck to it. When it is finished it will resemble an autumn tree and may be used to make the room attractive. It will remind the children of the wonder of the heavenly Father. Leaves may be cut from Dennison's crepe paper.

A hectograph duplicator will simplify the problem of tracing patterns for a large department. Directions for making this duplicator may be found in "*The Daily Vacation Bible School Guide*" by Grice, page 192.

SONGS:
"God Is Love," *Songs for Little People.* (Substitute the word "happy" where "Easter" is used.)
"This Is God's House," *Songs for Little People.*
"Gifts of Love," *First Book in Hymns and Worship.*
"God Is Love," *Songs for the Pre-School Age.*

CONVERSATION AND PRAYER:
Through conversation let the children express their ideas about their mother's love and care. Help them to see that the heavenly Father is more kind, helpful and loving than the dearest mother. Let them say together a prayer similar to the following: "Heavenly Father we thank you for your love and care. Amen." (A little child asked her mother if God were nicer than she. When the mother replied that he was much nicer the child answered, "My, but he must be awful nice.")

BIBLE VERSE:
"God is love." 1 John 4:8.

STORY MATERIALS:
"A Mother and Her Little Baby," lesson 1, *Closely Graded Lessons.*
"Fathers and Mothers," lesson 16, *Object Lessons for the Cradle Roll.*

ACTIVITY:
The children may play they are Hannah caring for the baby Samuel—they may wash his clothes, bathe him, take him for a walk and other interesting things.

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Second Sunday

THEME: THE HEAVENLY FATHER'S LOVE

AIM: To help the children to realize the love of the heavenly Father by revealing his love and care for the birds.

MATERIALS:
Empty nest.
Bird pictures. Life size colored bird pictures may be secured from the Perry Picture Co., Malden, Mass.

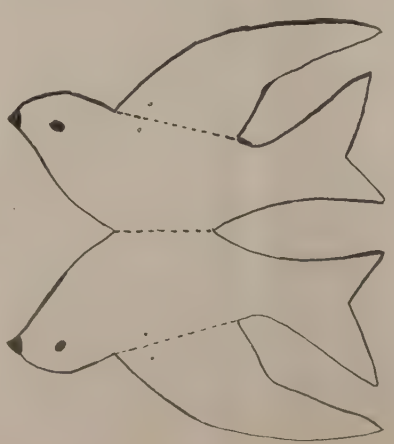
SONG:
"There Was Once a Little Birdie," *Songs and Games for Little Ones,* Oliver Ditson Co.

CONVERSATION AND PRAYER:
Let the children tell how the mother and father birds care for the baby birds. Help them to see the heavenly Father loves the baby birds better than the mother and father birds love them. Teach them of the care the heavenly Father gives the birds. Let them pray together, "Thank you heavenly Father for taking care of the birds. Amen."

BIBLE VERSE:
"God is love."

STORY MATERIALS:
"A Father and Mother Bird's Care," lesson 2, *Closely Graded Lessons.*
"The Hurt Wing," *A First Primary Book in Religion,* Colson.

ACTIVITY:
Play falling leaves and birds flying south.
Let children cut from heavy paper and color birds. These may be hung on thread which is fastened to the ceiling with paraffin. The birds will be life size, about six inches long. As they hang from the ceiling they resemble live birds flying southward, with wings outstretched on either side. In the pattern below, the dotted lines indicate where to fold.



Third Sunday

THEME: THE HEAVENLY FATHER'S LOVE

AIM: To help the children to realize the love of the heavenly Father by revealing his care for all animals.

MATERIALS:
Picture of "Piper and Nut Crackers."
Picture of "Chipmunks," Brown Picture Co., No. 6179.
Materials such as nuts, cocoons, grass and seeds which show how the heavenly Father cares for animals.
Colored pictures of animals to be cut out.
Scissors.

BIBLE VERSE:
"God is love.'

STORY MATERIALS:
"The Heavenly Father's Care for Birds and Animals," lesson 3, *Closely Graded Lessons.*
"The Baby Squirrel," lesson 4, *Kindergarten Course for the Daily Vacation Bible School,* Moody.

ACTIVITY:
Let children cut out colored pictures of animals. The pictures may be used for a poster on which are printed the words, "The Heavenly Father Cares for Animals."

Fourth Sunday

THEME: THE HEAVENLY FATHER'S LOVE

AIM: To develop the attitude of love for the heavenly Father by showing the children he loves them much more than their own mother.

MATERIALS:
Picture, "Finding of Moses," Delaroche. No. 6929, Perry Picture Co.
Pictures of mothers and babies.

SONGS:
"Baby Moses," *First Book in Hymns and Worship.*
"How Strong and Sweet my Father's Care," *Carols.*

CONVERSATION AND PRAYER:
Show pictures which suggest mother's love and care for babies. Lead the children to talk about how dearly they love their baby brothers and sisters. Help them to see the heavenly Father loves babies and all little children much more than their mothers love them. This should stimulate the children to love the heavenly Father and to respond by saying, "Dear heavenly Father, we thank you for your love. Amen."

STORY:
"The Baby in the Basket Boat," lesson 4, *Closely Graded Lessons.*

ACTIVITY:
The children will greatly enjoy dramatizing the story.
Excellent suggestions for illustrating this story in the sand table may be found in "*The Sand-Table*" by Farris.

A limited number of the final issue of the *World's Convention Daily* may be secured from the International Council at ten cents each. This number carries a story of the entire convention.

PRIMARY DEPARTMENT PROGRAMS FOR OCTOBER

By Mrs. Glenn G. Smallwood*

Theme for the Month: Cooperation—Working and Playing Together

In most Sunday schools the first Sunday in October will be the beginning of the new church-school year. The six-year old children will come from the beginners' department, and it is fitting that the program should be one of greeting and welcome to these newcomers. The theme of cooperation has been chosen for this month, because children of primary age are called upon to "live peaceably" together with other children much of their time, in school and in play.

Pre-Session Work: Planning and beginning work on illustrated fall song, such as "Autumn," No. 50, *Melodies*, or "For Sowing and Reaping," No. 32, *Song and Play for Children*. Let the children bring from home the pictures to be used. Learning Thanksgiving songs.

First Sunday

Theme: Welcoming Six-year Old Children to Primary Department

Aim: To create a feeling in the newcomers that they are among friends, and to give opportunity to the older children to "forget not to show love unto strangers." (Have the new pupils sit on the front row.)

Order of Service

Quiet Music: "Holy, Holy, Holy, Lord God of Hosts"

Call to Worship: "I was glad when they said unto me, let us go into the house of the Lord."

"Serve the Lord with gladness; come before his presence with singing."

Prayer Song: "A Thank You Song," No. 44, *Carols*.

Superintendent: We are glad to have these new children with us this morning. They will be here with us each Sunday now, and we want to get well acquainted and learn to love each other. My name is ————, and in a Sunday or two I want to know the name of every one of you. Now the older boys and girls in our room would like to sing you one of their songs. After that, maybe you would like to sing one of your songs to them.

A Song from the second and third year children.

A Song from the newcomers to the department.

All the children together sing "Jesus Loves Me," No. 18, *Songs for Little People*, or "Praise Him," No. 6, *Songs for Little People*

Story: *Primary Story Worship Programs*, p. 29

Prayer: Dear heavenly Father, help us all to be good friends; help us to be happy together in our Sunday school this year, and to serve you gladly. Amen.

Offering: "Freely ye have received, freely give."

(As a gift to the newcomers, it would be interesting to have a third-year child present, from the department, a bright-colored folder back to each six-year old child. These may have been made by the older children, or may have been bought for this particular purpose.)

Second Sunday

Theme: Playing Together

Pictures: Children playing happily together and helping one another.

Songs: "Friends" (Sheet from Lamar & Whitmore)

"Father, We Thank Thee for the Night," emphasizing second verse, No. 2, *Songs for Little People*

Scripture: "Let us love one another."

"Forget not to show love unto strangers."

Speak of sharing as we play.

Story: "The Block Party," p. 351, *Friendly Tales*

"The Little Yellow Wagon," or "Earning A Playground," *Winter is Coming*

"Let's All Play Together," *Playing Together Picture Stories*

After the story, the superintendent might repeat quietly the second verse of the song used above, beginning "Help us to do the things we should."

Third Sunday

Theme: Some People Who Worked Together and What They Did

At the beginning of the service it will be interesting to have a song period when the children may call for their favorite songs, and all sing together for a few minutes. This will help the six-year old children to learn the primary songs and will help create a feeling of unity in the group. An exchange of handwork, whereby each child is asked to do his best because he will exchange his work with some other child, might help to make the group feeling stronger.

Songs: "Lord of the Sunlight," No. 35, *Songs for Little People*

"Friends";

"Useful in the Family," No. 24, *Song & Play for Children;*

"A Child's Thanks," No. 144, *Songs for Little People*

Story:

"How the Home Was Built," *Mother Stories*

"The Sheep and the Pig," *For the Children's Hour*

"The Palace Built by Music," *Why the Chimes Rang*

"What Happened in the Bees' Cannery," *Friendly Tales*

Offering Song: "Gifts of Love," No. 29, *A First Book in Hymns and Worship*

When we put all of our offerings together, it makes one love gift that the heavenly Father is very happy to receive.

(If your Sunday school took part in the Mexican Friendship Bag project, explain that it was possible to give so many bags because the children all over the United States worked together to fill them and send them.)

Fourth Sunday

Theme: Working Together with God

Prayer Song: "The Lord is Ever Near," No. 6, *A First Book in Hymns and Worship*

Scripture: "(We are) workers together with God." 2 Cor. 6:1

Songs: Second verse, "Father We Thank Thee for the Night," No. 2, *Songs for Little People*

"The Father's Care," No. 18, *Song and Play for Children*

Superintendent: Does God need us to help him? We help take care of his flowers by watering them; we help care for his little animals by feeding them and giving them a place to stay. And the heavenly Father needs our help especially in caring for unfortunate children, both here in our land and in other countries. This is working together with God. (Special mention should be made of the Missionary Special in each particular school.)

Story: "Another Story about Little Trot," p. 92, *Primary Story Worship Programs.*

*Chattanooga, Tennessee.

JUNIOR DEPARTMENT PROGRAMS FOR OCTOBER

*By Hazel A. Lewis**

Worshipping together in a Junior department is not an isolated experience for those who participate in it. It is part of the whole situation, and all the factors in the situation should be taken into account in planning the department program. Especially is this true of the month of October, which is different from all other months in the matter of relationships. There are at least three reasons for this.

The Situation—

1. The older juniors have been promoted to the intermediate department. The leadership they have naturally supplied will fall to other juniors who now become the "upper class." They should become aware of their new responsibility, but should also learn how to use it.

2. There will be a group of new children, just promoted from the primary department, to whom the environment and procedure will be strange. Most of them dread strange experiences. And yet most of them have been looking forward with high anticipation to becoming juniors. They must be guided in having a happy, profitable experience.

3. There will be a great many adjustments to make, in rooms or class spaces, teachers, records, seating in the department assembly, and other administrative matters. These should be carefully planned but not arbitrarily settled.

Meeting the Problems—

The juniors who are not being promoted should be called into conference at least a week before the first Sunday in October. If the group is too large for this, ask that each class name one of their number to represent them on a committee. It would be better if this conference were held the second from the last Sunday in September, perhaps while the graduating classes are making their final arrangements for the Promotion Day program.

Discuss in this pupil-conference the problems indicated in the second and third situations above. The problems may be raised somewhat as follows:

What can we do to make the children coming from the primary department feel at home on their very first Sunday?

Where shall they sit in the junior assembly?

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Who will show them where to go when they come in? Are they coming to the junior room together? If they do, can we send someone to escort them? If they come just whenever they arrive at the church, shall we be watching for them so they will have no trouble in finding the right place?

What shall we explain to them about the junior department? Our program? Where the classes meet? Who will do this? (Other matters needing explanation will grow out of local situations.) What part of these explanations can be made in announcements to everybody? What part will be better made to them personally? Perhaps some one will show them about the room, one or two at a time, and tell them about the pictures, the curio cabinet, or other special things.

What kind of program shall we have? What would be a good subject for our program? Shall someone make a speech of welcome? Can we do anything so that the program will not all be strange to them? (Perhaps they will suggest calling up the primary superintendent to find out some of the songs they know. Such songs as "Tell Me the Stories of Jesus," "How Strong and Sweet my Father's Care," could be included in the program.)

The following theme and programs are suggested as similar to what might grow out of a conference with a group of juniors. The principle of pupil-participation in the planning as well as in carrying out the program, should be observed throughout the month.

THEME: "WORKING TOGETHER"

First Sunday

Fellowship Service—(10 minutes).

Call to assembly—played upon the piano, calling the juniors from the friendly activities in which they have been engaged.

HYMN: "Safely Through Another Week."*

Introduction by the department superintendent: This is a very happy occasion in our junior department. Twenty-five (or whatever the number may be) new pupils have come to us from the primary department. We know they will help us to do a great many interesting things. Their teachers are to be—(give the names). If these new classes will stand we will show them we are glad to have them in our department. (The new classes stand in their places, and are greeted by applause or by a welcome song, if the department has one.)

WELCOME: (Prepared and given by a junior pupil.)

PRAYER: (In unison, if copies could be supplied, or repeated after the department superintendent.)

Dear Father, we are all thy children. Help us to work and play together in happy and useful ways. We thank thee for the church and for our Junior Department. May all boys and girls everywhere have a place to worship thee. Help us to do our work well and to help each other. Amen.

SONG: "Sharing." Use especially the third verse:

Lord, help me share another's work,
When the work is hard for him;
For sharing thus will each heart bless,
And this will make his work the less,
His work I learn to share.

ANNOUNCEMENTS: Made by pupils as far as possible, and concerning the work of the department.

FIRST CLASS PERIOD—For supervised study. (25 minutes)

DEPARTMENT ASSEMBLY FOR WORSHIP (15 or 20 minutes)

HYMN: "Enter into His Gates with Thanksgiving"

SCRIPTURE: (Probably the new juniors have the Bibles presented to them on Promotion Day. They will be happy in using them. They should have no difficulty in finding the Book of Psalms, which is in the middle.) Read Psalm 92:1-5, responsively, that is, the leader reading the first half of each verse, and the Juniors and teachers responding, or dividing the two sides of the department if it is seated so that this can be done.

HYMN: "This is My Father's World," or "How Strong and Sweet My Father's Care," if the new children know this.

OFFERING SERVICE: In preparation for the offering, recall Bible verses about giving, including some that the new pupils know, such as James 1:17 and John 3:16.

The money may have been placed in the offering baskets as the pupils came in, or during the class period, but the baskets should be brought forward now by two or four juniors, who stand before the superintendent's table with the baskets in their hands.

HYMN: (To be sung as a prayer)

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

NARRATIVE: When Jesus lived on earth, he too was busy and had work to do. He worked in the carpenter shop in Nazareth with Joseph. He worked when he went to the synagogue school. He worked when he was a man, teaching and healing.

HYMN: "O Master Workman of the Race." Before singing, read the first verse with the children. A little explanation may be necessary. "Master Workman," means "the best workman." The "race" means "all people." "Galilee" is the country in which he lived.

PRAYER: That we, like Jesus, may please our heavenly Father by the work we do.

SECOND CLASS PERIOD: For recitation or discussion. (20 minutes)

DISMISSAL

Second Sunday

Because of the new pupils, there should not be too much that is new in the programs for this month. The same theme may carry through, "Working Together," with a little different emphasis for each week. On account of the importance of establishing friendly relationships, the fellowship period will continue to come first.

Activities before the session: arranging the room, placing pictures and posters (perhaps making posters), putting the cabinet in order, arranging flowers or other decorations.

FELLOWSHIP: (10 minutes)

HYMN: "When Morning Gilds the Skies"

PRAYER: Asking God's help to do our work well, and to help each other.

CONVERSATION: Concerning things that need to be done in the department room, or in the church building, or work that must be begun if it is to be done in time, such as Hallowe'en decorations for the tables at a Children's Home, or Christmas tree decorations for a mission station in another country. Plans for getting this work done may be made now.

SONG: "Sharing." (See first Sunday.)

FIRST CLASS PERIOD: For supervised study.

DEPARTMENT ASSEMBLY FOR WORSHIP:

HYMN: "Enter into His Gates with Thanksgiving"

SCRIPTURE: Psalm 23, from memory. (Introduced by saying, "The shepherd is a very busy man, he has much work to do to care for his sheep. When the writer of this psalm wanted to tell how God cares for us, he said he was like a shepherd. Jesus said one time that he too was like a shepherd in loving and caring for his followers.)

OFFERING SERVICE, as on the first Sunday.

NARRATIVE: Last Sunday we said Jesus was a good workman. He needed people to help him do his work. He asked Peter, and James, and John, and other men to be his special helpers. He told them what to do. They all worked together. Once he said, "Ye are my friends if ye do whatsoever I have commanded you." People can always work together better when they are friends. (Use the picture, Zimmerman's "Jesus and the Fisherman," if available.)

HYMN: "O Master Workman" (as on first Sunday).

SECOND CLASS PERIOD: For recitation or discussion.

DISMISSAL

Third Sunday

Carry out the program as given on the first and second Sundays, having activities, fellowship, supervised study, worship, recitation. Vary the content of the program for the third Sunday by having reports, in the "Fellowship" period, on the progress that is being made on the work that was discussed the week before.

In the Worship period, use as the scripture, to be read (or repeated from memory) Psalm 121, followed by prayer thanking God that he is our helper as we go in and out, about our work.

For the brief narrative, preceding the hymn, "Master Workman," tell of some of the rules that Jesus gave for living and working together happily. Read or recall the Golden Rule, (Luke 6:31) and the Great Commandment (Matthew 22:37-39).

Fourth Sunday

Follow the general plan suggested for the other Sundays, with such variations as grow out of the situation in the department, the work to be done, the attitudes the juniors have toward their work and toward each other. Try to have worth while things accomplished during the month, so that the juniors may have the experience of work attempted, of working together, and of satisfactory results achieved.

Take time, in the "Fellowship" period to talk over the work they have done. Arrange for a conference with the pupils to plan for the work of the next month.

Use the songs suggested for the other Sundays, especially "Sharing."

In the Worship service recall the scripture used for the past three weeks, and in addition to the hymn, "Master Workman," use "This is My Father's World." In approaching it, talk about the order that is everywhere in the world, the changes of the seasons, the coming and going of birds, the growth of fruits and flowers. But man may work with God, planting and caring for growing things. Let the idea of, "Working with God," close the theme of "Working Together," which has been used during the month.

Mr. John Victor, one of the delegates who attended the World's Convention, said that in the last Sunday school meeting he attended in Hungary he asked what he should say to America for them. While the older members of the group were thinking of something wise to say, a five-year-old spoke up and said, "God is love."

*The hymns are selected from *Junior Hymns and Songs*, edited by Elizabeth McE. Shields. They appear in many other hymnals.

OCTOBER PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

By P. R. Hayward

THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

Suggestions for a Series of Worship Programs Interpreting the Christian Quest Ideal for Youth

A Word With You

A Chat with the Leader or Young Person Who is Planning to Use These Materials

You, and those whom you will enlist to aid you, are soon to engage in the stimulating task of interpreting, through the experience of worship, the ideals of the theme, *the Christian Quest*. There are a few things we should talk over together before you go further in making your plans.

1. The Board of Editors of the *International Journal* has asked that these suggestions be prepared as a way of interpreting through worship the ideal of the Christian Quest.

2. These words, The Christian Quest, were not chosen at random as the theme for these worship suggestions. The name was selected by a committee representing thirty-nine denominations as the name for its youth program materials. The name was selected only after a vote among over three thousand youth.

3. A full list of these materials is given on page 19 of this issue. It is not necessary to adopt the use of the materials in your school in order to use these worship programs, although in many cases, and preferably so, the use of the plans for all-round work proposed in the materials will go along side-by-side with these worship suggestions. In this way the worship and the other activities will go along together and *strengthen each other*.

4. These suggestions, while given for use in October, can be used equally well at any other time that the local leaders decide upon as suitable for introducing this ideal to the youth of the church. They are part of a three-months series of program suggestions and so should be considered as a part of the whole. However, they are sufficiently a unit in themselves to afford helpful worship experiences for a month. While one month uses the topic, Self, the second month, God, and the third, Others, each topic is so treated that, used as a starting point, it leads out into the others in a comprehensive view of life.

5. In preparing these suggestions an attempt has been made not to "spoon feed" you by offering you worship programs worked out in detail so that you need only to shut your eyes and go ahead. Nor do they leave you entirely without help and guidance.

6. In the November 1927 issue of the *Journal* there were "Fourteen Points for Planning Youth Worship Experiences." There is no space in which to repeat these here. Please look them up. If they are not available, send to the International Council of Religious Education for a copy of the *Journal*.

7. *Youth at Worship* is the title of a CHRISTIAN QUEST pamphlet, one of the series already referred to. Every leader of worship for youth should have this pamphlet, whether using these suggested materials or not. It is low in price, only fifteen cents, but high in the vitamines of practical help and sound principles. Order from your denominational board, state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

8. Many leaders are now introducing brief dramatic presentations into their worship programs. Two pageants have been published which interpret the ideals of the CHRISTIAN QUEST; these were used in the International Camp Conferences in 1927 and '28 respectively and are entitled "Youth's Quest" and "God's Quest." Order from your denominational publisher, or the publishers, Powell & White, Cincinnati, Ohio. Price, forty cents each.

9. On account of lack of space it is not possible to give here detailed program suggestions for the three departments of the Young People's Division. Instead, some detailed helps are offered for the senior age-group, it being understood that those who are planning services for intermediates and for young people will make such adaptations as the needs and capacities of their groups will require. This procedure is especially appropriate in view of the fact that, in an increasing degree, such worship programs are being prepared by the groups concerned instead of being adopted unchanged from programs prepared in advance and at a distance. It is hoped that these suggestions given here will but stimulate the thinking and resourcefulness of youth and their leaders so that different and better programs than those proposed here will be worked out.

General Theme for Three Months: "The Christian Quest"

FIRST MONTH—SELF

Intermediates: *The Discovery*[1] *of Self*
Seniors: *The Adventure*[1] *of Self-Mastery*
Young People: *The Achievement*[1] *of Self-hood*

SECOND MONTH—GOD

Intermediates: *The Discovery of God*
Seniors: *Adventuring with God*
Young People: *Achieving a Divine Fellowship*

THIRD MONTH—OTHERS

Intermediates: *The Discovery of Others*
Seniors: *Adventuring for Others*
Young People: *Achieving for Others*

Senior Age-group Theme for the Month: The Adventure of Self-Mastery

First Sunday: *The Adventure of Winning My Inner Best Self*
Second Sunday: *The Adventure of Greater Heights*
Third Sunday: *The Adventure of New Discoveries*
Fourth Sunday: *The Adventure of New Truth*

First Sunday: The Adventure of Winning My Inner Best Self

(For those items marked * it is suggested that the audience stand.)

Opening Music: An instrumental selection, played softly on piano or cornet; some prefer to have it come from behind a curtain or from an anteroom. "Jesus Calls Us O'er the Tumult," or "True-hearted, Whole-hearted," or "Lead On, O King Eternal."

*THE CALL TO WORSHIP:

Leader: O, come, let us worship as we set forth upon the Quest.
People: We seek Thy face and Thy fellowship, O God.
Leader:[2]
Ho, ye Searchers: now we call to thee—
Come upon the Quest.
Much remains for us to know and undertake.
We await thy vow.
People:
Friends and leaders all, we hear thy call
Lo, we come.
On the Quest we come. In the Christ's name welcome.
Lo, we come.
Mystery and power call us in this hour.
Lo, we come.
Now we make the Quest, earnest Christian Quest.
Lo, we come.
Quietly we come, unto Thee, we come.
Lo, we come.

A Service of Confession

SILENT PRAYER:

The following prayer is suggested for personal use during the period of silence:

Almighty God, I acknowledge and confess that I have been unworthy in my inner life of all that I might have been. Stir up within me, I pray thee, a will to fight against the selfishness of my heart. Cleanse me from every selfish desire and save me from every evil way, that I may be more worthy of those who love me and of Thee. Amen.

Leader: We will now humbly confess our sins unto our Heavenly Father.

Almighty God, hearken unto our confession of sin, and have mercy upon us.

For our refusals to heed Thy call to higher things,
People: Have mercy upon us, O Lord.
Leader: For our easy contentment with what we are,
People: Have mercy upon us, O Lord.

Leader: For our neglect of thy eternal laws of moral and spiritual growth,
People: Have mercy upon us, O Lord.
Leader: For the many great visions of better ways of living that have passed us by because our eyes were intent upon lesser things,
People: Have mercy upon us, O Lord.

*HYMN: (Tune[3])
"Prayer of the Quest"

Take us on the Quest of Beauty,
Poet Seer of Galilee,
Making all our dreams creative
Through their fellowship with Thee.

Take us on the Quest of Knowledge,
Clearest Thinker man has known.
Make our minds sincere and patient,
Satisfied by Truth alone.

Take us on the Quest for Service,
Kingly Servant of man's need.
Let us work with Thee for others,
Anywhere Thy purpose leads.

All along our Quest's far pathways,
Christ our leader and our guide.
Make us conscious of thy presence,
Walking always at our side.

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[1] The three challenging words, *Discovery*, *Adventure*, and *Achievement* are being used in this connection because they are the names given to books for boys and girls that have been prepared by the committee as follows:

A Book of Discovery for Younger Boys
A Book of Discovery for Younger Girls
A Book of Adventure for Older Boys
A Book of Adventure for Older Girls
A Book of Achievement for Young People

Full information regarding these can be secured from the denominational board, state council, or the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

[2] The words used here may be recited or sung. They have been set to music, a copy of which may be secured for 10 cents, from the International Council. If the music is used, it is suggested that it be learned at some other time than the worship service itself, that the service may go forward without interruption.

[3] It will be possible for any pianist to select from the local church hymnal a familiar tune that will fit the meter of the hymn.

SCRIPTURE: *Jesus and His Quest*—Luke 2:40-52.

MESSAGE: Preferably by the boys and girls giving ways in which each may adventure in growth of *mind*, of *body*, of *religious nature*, and of *social outreach*.

PRAYER: By pastor, superintendent, or boys and girls, with especial emphasis upon the development of the personal lives of the boys and girls—mentally, physically, religiously, socially, as Jesus "advanced" as pictured in the last verse of the Scripture reading.

A Service of Dedication

Leader: To the development of richer and stronger inner lives for us all,

People: We dedicate ourselves, O Lord.

Leader: To those habits of health and exercise that build strong bodies, that are fit to be temples of thy holy spirit,

People: We dedicate ourselves, O Lord.

Leader: To the sacred tasks of mental enrichment that through books and study and honest thinking make our minds alert,

People: We dedicate ourselves, O Lord.

Leader: To the joys of social fellowship that make us indeed members one of another,

People: We dedicate ourselves, O Lord.

Leader: To the happy privilege of learning thy will and of helping to achieve it in the world,

People: We dedicate ourselves, O Lord.

HYMN: (Tune[3])

God's Quest

Youth, oh Youth, can I reach you,
Can I speak and make you hear?
Can I open your eyes to see me,
Can My presence draw you near?
Is there a prophet among you,
One with a heart to know?
I will flash my secrets on him,
He shall watch my glory grow,
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak my word in his soul.

Second Sunday: The Adventure of Greater Heights

OPENING MUSIC: Quiet music. See suggestions for first Sunday.

*THE CALL TO WORSHIP:

Some schools will want to repeat the call to worship used last Sunday for the accumulative effect of repetition. For those who want a variety, the following is suggested:

Leader: "Who will go for me, up to the new heights of achievement?" saith the Lord.

And my soul answered, "Here am I, Lord, send me."

In this spirit of consecration, we will worship.

*HYMN: "Marching with the Heroes," No. 201, or "Father, Hear the Prayer We Offer," No. 194, in *Hymnal for American Youth*.

A Vision of New Heights

Leader: Out of the depths have I cried unto Thee, O Lord.

People: Grant me a vision of the hills.

Leader: Out of the ignorance and sin that hold me down and separate me from what I might be, I lift my eyes to the higher summits of life.

People: Save me from contentment with the valley, O Lord.

Leader: Yielding my life to the thrill of that which has not yet been attained, I turn my face upward and await Thy call.

People: Unto the heights do I turn my eyes and follow them with the upward pressure of my life itself.

STORY OR MESSAGE

It is suggested that here there be told the story of the Indian chieftain who sent his braves out to see what they could bring him—some trophy or evidence of the distance they had gone in the discovery of new country.

One returned and brought a bit of sage brush. "I see," said the Chief, "that thou has been to the edge of the desert. Thou has done well. Stand thou here at my side."

The second brought back a handful of leaves and evergreen. "I see," said the chief, "that thou hast gone out across the plain and to the foot of the great, far mountain. Thou hast done well. Stand thou here at my side."

The third came back, more weary than the others, and having some lichens and moss in his hands. "I see," said the king, "that thou hast gone up the mountain to the edge of the line of timber. Thou too hast done well. Stand thou here at my side."

And after a long delay there came the last of all. He was nearly naked, torn, bruised, limping, worn, and he carried nothing in his hand. "I have brought nothing," he said, "because there was nothing to bring. The top of the mountain was bare and bleak and the tempest was strong. But, O Chief, *I have seen;* I have seen the Great Sea, red like burnished gold and I have seen the rising Sun, like a great fire to shine upon a new world."

O, Soul of mine, what hast thou seen?
Hast thou climbed far enough to see?

PRAYER

HYMN: "God's Quest." (See first Sunday)
or
"Awake My Soul, Stretch Every Nerve"
(in most hymnals)

Third Sunday: The Adventure of New Discoveries

The services for the third and fourth Sundays are not developed in detail because it is believed that leaders and young people will find it helpful training to work out their own services. Some materials are suggested here that could well enter into such a service.

CALL TO WORSHIP: (Either of those used thus far.)

HYMNS:

Some of the new hymns given for the first Sunday might well be repeated here as they have a general reference to the idea of new discoveries.

Other hymns: "I have Ridden the Wind," No. 7 in *American Student Hymnal*.
"Hail to the Sound," No. 247,
"Watchman, Tell Us of the Night," No. 231 in *Hymnal for American Youth*.

SCRIPTURE: *Hebrews* 11:1, 2, 32-40.

TALK OR MESSAGE:

(1) What does it mean in verse 40 by "that they *without us* should not be made perfect"?
Are there new discoveries awaiting us which are necessary to complete the work of others in the past? What are they?

(2) A talk might be given on the great discoveries that have been made in the past, and then of those that still await, such as—
Glass that will bend.
A cure for cancer.
A system for lighting a room by taking in sunlight by day and giving it out at night.
Harnessing the power of the tides on a large scale.
A way of living together as Christians in a city or town even though some of us are blacker in skin than others.
And others.

RESPONSIVE READING:

A Service of Thanksgiving

Leader: For the intrepid discoveries of the past,

People: We give Thee, Lord, our thanks.

Leader: For the pioneers on the sea, for the explorers on land, for those who opened up new worlds that we might follow,

People: We give Thee, Lord, our thanks.

Leader: For the discoveries in science who have added to the safety and comfort of our lives,

People: We give Thee, Lord, our thanks.

Leader: For those who have sought out new ideals of life and higher paths of human brotherhood,

People: We give Thee, Lord, our thanks.

A Service of Dedication

Leader:
O Lord we most of all give thanks
That this thy world is incomplete,
That battle calls our serried ranks,
That work awaits our hands and feet.

People:
That thou hast not yet finished man,
That he is in the making still,
As those who know the Master's plan,
As those who do the Master's will.

Leader: To the unfinished enterprises of the world,

People: We dedicate ourselves today, O Lord.

Leader: To the unfathomed secrets of science, to the greater new discoveries that are yet to be added to the marvellous achievements of the past,

People: We dedicate ourselves today, O Lord.

Leader: To the intrepid spirit of the pioneer that we may find anew what Christianity means in the troubled world of today,

People: We dedicate ourselves today, O Lord.

Leader: In the spirit of Him who said, "Behold, I make all things new,"

People: We dedicate ourselves today, O Lord.

Fourth Sunday: The Adventure of New Truth

CALL TO WORSHIP: One already used, or

Leader: In the name of Him who said, "I am the way, *the truth*, and the life," we come today to worship in our adventure for new truth. Therefore, O Come, let us worship and bow down. Let us kneel before the Lord, our Maker.

HYMNS:

Some of those already given such as, "Prayer of the Quest," "God's Quest" and the following:

God, Who touchest earth with beauty,
Make me lovely too,
With Thy Spirit recreate me,
Make my heart anew.

Like Thy springs and running waters,
Make me crystal pure,
Like Thy rocks of towering grandeur,
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free,
Like the straightness of the pine trees,
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above,
Turn my dreams to noble action,
Ministries of love.

God, Who touchest earth with beauty,
Make me lovely too,
Keep me ever, by Thy Spirit,
Pure, and strong, and true. Amen.

Mary S. Edgar[4]

SCRIPTURE:

Isa. 59:14; John 18:37, 38; John 16:13; John 8:32; John 7:17.

TALK OR MESSAGE:

The story of some of those who discovered new truth in the past such as Copernicus, Bruno, Servetus and others who gave the world new knowledge about the earth and the heavenly bodies, could well be told here. Mention of the way they were persecuted for it, would also help.

Then there could follow a reference to the paths in which new truths are breaking through today—in medicine, in methods of public education, in church work, in an understanding of what Jesus taught.

If the leader wants to give a real thrill to youth, let him study and present the vision of man's quest for Truth given in "The Story of an African Farm," by Olive Shreiner.

RESPONSIVE READING:

Leader: For the truth that Thou hast revealed to us in the pages of Thy word,

People: We give Thee, Lord, our thanks.

[3]Music prepared especially for this hymn, as used in the International Camp Conferences, can be secured in sheet form from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, for 10 cents. It will be possible for any pianist to select from the local church hymnal a familiar tune that will fit the meter of the hymn.

[4]Used with permission.

(*Continued on page 39*)

ADULT DEPARTMENT PROGRAMS FOR OCTOBER

By S. W. HUTTON*

THEME FOR OCTOBER: PROTESTANT (EVANGELICAL) COOPERATION

There are many things in the experiences of adults during the month of October calling for a deep spiritual undergirding. The summer season has passed, vacations are over, the public schools are well under way. October is the beginning month in the church-school year. It is quite fitting that the united task of Protestantism be given consideration and that a series of sanctions relating to its ideals be fused into the hearts of the adult group in the church.

Here is a great opportunity to stress the unity of life, the necessity for soul culture in response to a real life need. While every adult is interested in the public school, or at least should be, he should also be strengthened in his religious purposes and interests. The themes this month should appeal to parents, keen minded business men and women, and all who are interested in the evangelical ideals so central in the minds of those affiliated with the thirty-nine Protestant communions working together through the International Council of Religious Education.

Suggestions for Your Guidance

The adult department should have a committee at work on department worship programs. Some departments assign a certain Sunday each month to a given adult class, the program to be prepared and conducted by the devotional or program committee of that class. Other schools have an adult worship program committee composed of one representative from each adult class. Be wise in this regard. Be willing to try any feasible plan once and avoid becoming wedded to any one plan. The department committee plan, choosing those who are to participate in the programs irrespective of their class relationships except for equitable distribution, will develop a more wholesome department spirit. Class spirit should be given secondary consideration in this matter.

Can adults be trained to participate in department programs? Indeed, they can. Some are timid and always will be. Tactfully lead them out, first of all in responsive or unison readings, unison prayer, singing the hymns, and, gradually you can develop them in individual contribution. At first they may read a prayer hymn, a scriptural verse, or a prayer poem, then later on lead in original prayer.

Make much of your music. A good, sensible hymn leader and a faithful, accurate yet musical pianist are indispensable. It might be well occasionally to sing one or two of the newer hymns informally before the instrumental call to worship is used, thus preparing for a later program and also giving the group an opportunity to enjoy a period of informal fellowship. Use only the best hymns and music. If the musical taste of the group is on a lower level, here is your chance to lift the level.

Hymn stories pointed and briefly told are effective. Avoid flippant remarks, an attitude of criticism, or too much talking while singing the hymns. Let the message of the hymn and the hymn tune have right of way in the soul. Sing with dignity and vigor selecting hymns adapted to the spiritual needs of adults. A picture interpretation relating to a hymn is very effective. *Famous Hymns with Stories and Pictures* by Bonsall is valuable on this point.

The themes for each Sunday during October indicate some phase of the cooperative effort in which Protestant communions may engage. Give to the preparation and conduct of each program your best endeavor.

*S. W. Hutton is Associate Secretary, Department of Religious Education, United Christian Missionary Society, St. Louis, Missouri.

First Sunday

THEME: REACHING THEM FOR CHRIST

INSTRUMENTAL CALL TO WORSHIP: "Saviour, Gather Many Nations" Tune: "Beecher." (Play through at least one time, worshipfully)

HYMNS:
"O Master Workman of the Race"
"Let Not Thy Hands Be Slack"
"We Are Come with Joy and Gladness"
"The Call for Reapers"
"Jesus Shall Reign"
"O Master, Let Me Walk with Thee"

SCRIPTURE: Matt. 28: 18–20; Psalm 84. (This Psalm should be read responsively if possible. All standing while reading. This will lend dignity and reverence.)

PRAYER: (Suggest the following topics for silent prayer)
1. For the spirit of harmony and unity to prevail among the Protestant forces of the world.
2. That the local church may be conscious of the great task of reaching the multitudes for the Master Teacher.
3. That each life in the group may tell for the Master.
4. For daily thoughtfulness in giving invitation to those about us in behalf of church school attendance.

BENEDICTION:
The Lord bless thee and keep thee;
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace.

Second Sunday

THEME: TEACHING THEM TO LIVE LIKE HIM

INSTRUMENTAL CALL TO WORSHIP: "Beneath the Cross of Jesus." (Play through at least once using the tune "St. Christopher")

HYMNS:
"The Church's One Foundation"
"Let the Lower Lights Be Burning"
"Thy Word is Like a Garden, Lord"
"O Word of God Incarnate"
"Teach Me, O Lord, Thy Holy Way"

SCRIPTURE: II Tim. 3:14–17; Gal. 6:6–9, or Matt. 5:3–12. (The Beatitudes may be repeated in unison from memory or may be read from wall chart)

PRAYER HYMN (solo): "Lord, Speak to Me That I May Speak." (To be sung prayerfully while heads are bowed. Tunes: "Canonbury" or "Holley" are equally beautiful)

A GEM:

THE GOOD TEACHER

The Lord is my teacher,
I shall not lose my way.
He leadeth in the lowly paths of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of instruction,
Little by little he showeth me the beauty of truth.
The world is a great book that He hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.
He taketh me by the hand to the hill-top of vision,
And my soul is glad when I perceive His meaning;
In the valley also He walketh beside me,
In the dark places he whispereth to my heart.
Even though my lesson be hard it is not hopeless,
For the Lord is patient with His slow scholar;
He will wait awhile for my weakness,
And help me read the truth through tears.
—*Henry Van Dyke*

PRAYER: (Follow the theme of the program)

Third Sunday

THEME: HOLD THEM IN LOYALTY TO THE CHURCH

INSTRUMENTAL CALL TO WORSHIP: "The Church's One Foundation." Tune: Aurelia. (Play through once, using the amen)

HYMNS:
"Lead On, O King Eternal"
"Marching With the Heroes"
"Stand Up for Jesus"
"Press On, Press On, Ye Workers"

SCRIPTURE: Rom. 12; Psalm 1 (A memory Psalm)

HYMN DRAMATIZATION: "Lead On, O King Eternal." (Assign this special feature to a competent leader among the younger women about two weeks in advance suggesting that she use originality in working it out and call on as many members of the group as necessary. A group of young people might present this to your adult department.)

A WORD ON LOYALTY:
"BEATITUDES FOR CHRISTIAN LIVING"
Blessed is the member whose calendar contains prayer-meeting night.
Blessed is the member who is faithful on a committee.
Blessed is the member who will not strain at a drizzle and swallow a downpour.
Blessed is the member who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.
Blessed is the member who is not pessimistic.
Blessed is the member who loves the church with his pocket as well as with his heart.
Blessed is the member whose watch keeps church time as well as business time.
(Adapted from *The Call*, Long Beach, California)

PRAYER: (That the spirit of loyalty may prevail in the heart of every member of the church)

Fourth Sunday

THEME: SAVING THEM FOR A LIFE OF SERVICE

INSTRUMENTAL CALL TO WORSHIP: "Father, In Need I Come to Thee." Tune: "Thy Will Be Done." (Play through once with amen)

HYMNS:
"O Master, Let Me Walk With Thee"
"Lord of Light, Whose Name Outshineth"
"Rise Up, O Men of God"
"Master, No Offering, Costly or Sweet"
"Christian, Rise and Act Thy Creed"

SCRIPTURE: Matt. 7:18–27

A GEM ON SERVICE:

THE VALUE OF SERVICE

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.
—*John Wesley*

ANOTHER GEM:

AN ESTIMATE OF LIFE

Life is God's most sacred trust. It is ours to do with as we please; it must be accounted for, every particle, every power, every possibility of it.
—*J. R. Miller*

PRAYER: Let us pray:
1. For souls, that they may be won.
2. For wisdom to teach them the living way.
3. For courage to prove an example of loyalty.
4. For joy in service to prevail in every heart.

CLOSING WORSHIP THOUGHT:
Be ye doers of the word and not hearers only.

OCTOBER PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Ruth Irwin Rex*

Theme for the Month: Service

The same *Call to Worship, Response, Prayer Response, Offertory Service,* and *Closing Sentences* are used for the entire month. The members of the school should be trained to sit reverently during the prelude, preparing their minds for the service that is to follow. Each order of service is the same, hence only the first is given in detail. The hymns have been chosen from the *Hymnal for American Youth.* Elements of the services in parentheses are optional.

First Sunday: Helping at Home

Assembly Period

Announcements

Memory Drill: Responses; Suggested Hymn for next month: "Come Ye Thankful People Come" (St. George's, Windsor); Suggested Psalm: Psalm 100.

Presentation of Theme:

The word we are to think about on the Sundays of this month is *Service.* To serve means to help. There is another word that also begins with the letter h which always goes with the word help—it is happy. Unless we are happy and glad to help we are not truly serving. I suspect that is why Jesus was so happy, because he was always helping people. There are so many ways for us all to help. Let us begin with our homes. Each of you knows what he can do to help in his home; if any of you don't, it is because you have never tried to find out. Probably each of us can find more ways of helping at home if we look for them. From now on let us remember to be happy helpers every day.

Worship Period

Prelude: "Maryton"

Call to Worship: "Serve the Lord with gladness: come before his presence with singing. Enter into his gates with thanksgiving and into his courts with praise."

Response: "This is God's House" (sung in unison) (Thomas: *A First Book in Hymns and Worship,* 1)

Hymns: "O Master, Let Me Walk With Thee"
"When Thy Heart With Joy O'erflowing"
"Let Not Thy Hands Be Slack"

Scripture Lesson: Romans 12:9-18

Prayer: (by Leader)

Dear Father, we thank thee for our homes. Teach us that we may serve thee by gladly and unselfishly helping those with whom we live. Help us to be like Jesus who was always ready to help anyone that needed it. Amen.

Lord's Prayer: (Unison)

Prayer Response: (Sung in unison) "A Morning Prayer"
(Thomas: *A First Book in Hymns and Worship,* 33)

Offertory:

Sentences: "Every good and every perfect gift is from above, coming down from the Father. Freely ye have received, freely give."

Plates passed by two of the younger children.

Response: "Father Bless the Gifts We Bring Thee" (sung in unison)
(Thomas: *A First Book in Hymns and Worship,* 29)

Hymn: "O Jesus I Have Promised"

Closing Sentences: (Repeated in unison)

Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.

Second Sunday: Helping our Country

Presentation of Theme:

If you really tried during this past week, I am sure each of you found many ways to be happy helpers at home. We don't want to stop with our homes; we want to be happy helpers in our town, our state and our country. We have just been celebrating Columbus Day. Did you ever wish that you might have lived long ago so you could have helped discover America? Suppose I should tell you that America isn't discovered yet—not the real America. The reason I know this is true is because there are so many Americans who are not happy helpers, and America will not be truly discovered until everyone is serving instead of being selfish. So we can each help discover America by helping at home, at school and in all the things that make our community better. If we can discover America right here in ———, we will be helping discover it all over the country. And if we really try, it will be a very exciting adventure. When we sing the first hymn, listen to the words for they will help show us the kind of America we want to discover.

Prelude: "Duke Street"

Hymns: "O Beautiful for Spacious Skies"
"My Country, 'Tis of Thee"
"O God, Beneath Thy Guiding Hand"
"O Beautiful My Country"

Scripture Lesson: Psalm 33:6-15

Third Sunday: Helping in Church

Presentation of Theme:

Once, long ago, in a far-away country, there lived a little boy named Samuel. He loved his father and mother very much and they loved him. Most of all they wanted him to grow up to know and love the heavenly Father and always serve him. So they took him to their church to live. That seems very strange to us because no one lives in our church; but when Samuel was a little boy the minister (who was called the priest) lived in the church. So Samuel went to live with him and help him take care of God's house. His father and mother came to see him whenever they could and each year his mother brought him a new coat which she had made for him. And Samuel grew up to love and serve the heavenly Father.

These days boys and girls do not live in churches, but we can help, by coming to church and Sunday school, by bringing our offerings, by helping to keep the building and lawn clean, and by being reverent whenever we are here.

Prelude: "State Street"
"Lord, Speak to Me, That I May Speak"

Hymns: "The Church's One Foundation"
"Rise Up, O Men of God"
"I Love Thy Kingdom, Lord"

Scripture Lesson: I Samuel 3:1-10

Fourth Sunday: Helping All God's Children

Presentation of Theme:

Did you ever stop to think how wonderful it is that everyone who lives in this great world of ours, no matter where they live or what color they are, are children of the heavenly Father. Of course we all want to help each other. Now some of God's children do not have such pleasant places to live, nor such good schools and churches as we have. Their fathers and mothers often do not know how to take care of them as well as ours do. We want to help them. Perhaps you think there isn't anything we can do because they are so far away. But there are ways for us to help: our gifts of money go to the missionaries who are teachers, nurses, doctors, and ministers, and to the schools where some of the children in far-away lands live. There are other things we might send them, I am sure. We might send them gifts for another Christmas. It is too late to do it for this year. Best of all, we can love them and thank the heavenly Father that they are our brothers and sisters.

Prelude: "Italian Hymn"

Hymns: "These Things Shall Be—A Loftier Race"
"Hail to the Brightness of Zion's Glad Morning"
"Christ for the World We Sing"
"We've a Story to Tell to the Nations"

Scripture Lesson: Psalm 96

For Childhood's Sake

(*Continued from page 26*)

the secretary. This year there was an advanced course on "The Teaching Church" and a group for the discussion with parents of problems which they must face.

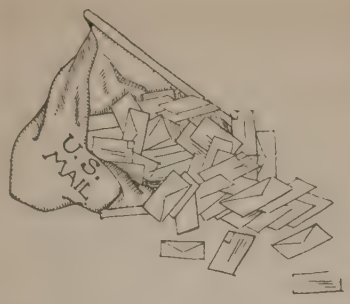
ON THE FACULTY of the school there are more than seventy leaders rendering voluntary service of a high order, including professors, ministers, directors of religious education, public-school teachers, denominational and cooperative secretaries and proved practical Sunday-school workers. Last fall forty-one regular training sessions were held providing three hundred and ninety-one teaching periods for an actual membership of nine hundred and ninety-two students from one hundred and thirty schools, with three hundred visitors attending one or more sessions. The average attendance at week-night classes of more than seventy per cent indicates the interest of those participating and the estimate which they placed upon the opportunities offered.

This movement has developed many supplementary agencies for training, making its work exceedingly strenuous and practically continuous for the whole year. There is issued a bright carefully edited eight-page paper "Progress," twenty-three hundred copies of which are mailed monthly during the school year to workers in these three departments. An annual exhibit is gathered each spring from the best work available in the various schools and for a whole day an average of five hundred persons have the opportunity to see what is being done in other schools along the lines of hand work and what methods are employed for the improvement of children's work and the equipment for it. Each year there are Mothers' Meetings when outstanding leaders present valuable discussions to guide and help mothers in their responsibilities. Each summer the strength of this organization is put behind the church vacation schools resulting in greatly increased attendance and much more efficient service. The whole movement is operated on a budget of between five and six thousand dollars, provided by membership fees (one dollar per member or five or ten dollars per school) and by private subscriptions secured by the workers themselves from persons whom they can interest in the cause.

The school has a very remarkable influence in the constituency it has reached. It commands the confidence of all churches by reason of its thorough organization and competent leadership. Each season opens up larger opportunities for service in the field of children's work and stimulates greater interest in the other departments of the educational enterprise of the churches so that the raising of standards of work done among little children means raising the standards all along the line.

*Mrs. Rex is Director of Religious Education of the Redding Center (Conn.) Federated Church.

What's Happening in Religious Education



MR. D. W. SIMS, for eight years General Superintendent of the North Carolina Sunday School Association, has recently resigned from that position. He is not, however, leaving State Sunday-school work as he became General Secretary for the Kentucky Council of Religious Education on August 1. Miss Flora Davis, who has been Associate Superintendent of the North Carolina Association for seven years, has been elected Acting General Superintendent until the fall meeting of the executive committee, at which time a permanent Superintendent will be elected.

Robert M. Hopkins, elected General Secretary of the World's Sunday School Association on nomination of the North American Section.

DR. AND MRS. RAJAH B. MANIKAM of Madras, India, who have been attending the World's Sunday School Convention, are planning to study at The University of Chicago this year. Those who heard Dr. and Mrs. Manikam's addresses at the Convention will be glad to know that they may be reached at 2720 Washington Boulevard, Chicago, for speaking appointments.

THE new Educational Commission, made up of its two constituent groups, the International Lesson Committee and the Committee on Education, will hold its first meeting in Cleveland, Ohio, on December 13 and 14 at the Cleveland Hotel. The subcommittees of the Lesson Committee, and the special committees of the Committee on Education will meet in connection with the meeting of the Commission. The Professional Advisory Sections will not meet with the Commission, but will hold their meetings as usual in connection with the annual meeting of the International Council in February, 1929. Special announcements will be sent to all members later by the General Secretary.

MR. JAMES C. GARRISON, General Secretary of the Minnesota Council of Religious Education, passed away on July twenty-second at the Lutheran Hospital in Los Angeles, California. While enroute with his family by auto to the World's Sunday School Convention, he was taken ill. He completed the journey, but went at once to the hospital where everything possible was done for him, but without avail. Funeral services were held in St. Paul, July twenty-eighth. The sympathy of a host of friends is with the bereaved family in its great loss.

WHEN the New Jersey Council of Religious Education meets at New Brunswick, New Jersey, on November 13, 14, and 15, this year, it will be to hold its seventieth anniversary state convention. In September 1858 the Camden and New Brunswick Sunday School Associations, through their secretaries, sent out a call for a convention of pastors, superintendents, teachers and friends of the Sunday school in the state, to meet at New Brunswick, in the Second Presbyterian Church on the third and fourth of the following November. Governor W. A. Newell was called to the chair, and after consideration, the convention resolved to organize itself into the New Jersey Sunday School Association, with auxiliary associations in the several counties and an annual state convention. The Hon. Theodore Frelinghuysen, patriot, educator and Christian leader, was elected president. A constitution was adopted which provided for township as well as county service, and appointed as secretaries and organizers, a list of workers covering nearly every county. New York, Massachusetts and Connecticut were the only states which were organized at that time. The theme of the convention this year is "The Home in Religious Education."

THE Convention statistics given in the final issue of the *Convention Daily* were as accurate as could be secured at the time the paper went to press. More complete and accurate figures will be given later as there are many additions and corrections to be made.

James Kelly, elected General Secretary of World's Sunday School Association on nomination of the British Section.

THE final issue of the *World's Convention Daily* carries a story of the entire convention, the report of the Committee on Pronouncement, and a statement of the Reorganization of the World's Sunday School Association. A few copies of this paper are available and may be secured for ten cents per copy from the International Council of Religious Education.

AN ACCOUNT of the reorganization of the World's Sunday School Association will be given in the October issue of the *Journal*.

Bound Volume of Journal

SEVERAL subscribers have raised the question whether bound volumes of the *Journal* may be secured. Arrangements have been made to bind a limited number for this purpose. We can supply Volume IV (October 1927–September 1928) in cloth binding, stamped in gold, at $3.00 (postpaid) per volume. Orders must be received before October 1.

FALL CONVENTIONS OF STATE AND PROVINCIAL COUNCILS OF RELIGIOUS EDUCATION, 1928

Date	*State or Province*	*Place*
October 9-11	Maine	Waterville
October 9-10		Exeter
October 11-12	New Hampshire	Concord
October 9-12	New York	Schenectady
October 10-12	Pennsylvania	Philadelphia
October 10-12	Maritime Provinces	Halifax, N. S.
October 18-19	Maryland-Delaware	Wilmington, Delaware
October 22-24	Vermont	Springfield
October 24-26	Michigan	Petoskey
October 29-31		Adrian
October 30-31	Ontario	Galt (Western Sec.)
November 1-2		Ottawa (Eastern Sec.)
Week of November 4 (Exact dates to be determined)	Southern California	(Not determined)
November 13-15	New Jersey	New Brunswick
November 13-16	Missouri	Sedalia
November 21-23	Connecticut	Norwich

INCREASED DEMAND

The sales of the Nursery Class materials have more than doubled in the past year. Schools of all communions are finding them just right for children of pre-school age.

The 160-page book for teachers is not a set course of instruction, but is a practical source book of materials. It contains fifty-two stories.

There are also suggestive articles such as "A Day in the Life of a Little Child"; "What Jesus Taught"; and "What We Know About Three-year Old Children."

For the children the stories are furnished in leaflet form, four pages, with colored pictures of Child Life or reproductions of famous Bible pictures.

Attractive covers are provided in which the story leaflets may be bound, both leaflets and covers being punched.

The pleasing four-page "Message to Mothers" gives the aim of the Nursery Department and explains the work of those who are training the young children.

The large pictures are of especial value to teachers. Two of them are subjects from the Life of Christ and are hand colored. Others were drawn especially for this set.

Further information about these materials may be obtained on request, if not described in the catalog of your own publishing house.

THE BETHANY PRESS

St. Louis

You might be interested also in the "Rosebud" Cradle Roll line, comprising the wall-roll, pendants, cards, etc.

And in the complete Graded Credit System, by means of which an accurate measure of the condition of the school is always available.

What About It? Let's Face the Facts

THE movement for week-day religious education during the public school year has been making astonishing progress. Classes and schools are springing up all over the country. Three motives, in the main, give impetus to the movement:

First, the necessity of securing more hours for religious education than have hitherto been provided in the program of the average church;

Second, the necessity of maintaining better educational standards.

Third, the urgency of giving a more adequate religious education to a larger number of children and youth than the average church has reached by its long-established agencies.

Surely the childhood and youthhood of the continent never offered to the church school teacher better general educational equipment, stronger bodies, keener minds, than the present generation.

More at our doors and more within our doors, more worth reaching and teaching, more worthy reasons for reaching and teaching them all, young and old, than ever before, and more opportunities to prepare for high grade service in and through the church schools.

If you are considering a Week-Day Church School

WRITE US

The Board of Christian Education has published the following free bulletins for the purpose of assisting churches and ministers to obtain an undertanding of various types of week-day curriculums and ways and means for conducting them successfully. Any of these bulletins may be obtained free by making a request to the nearest Presbyterian Book Store.

1. Types of Week-Day Church Schools. Bulletin No. 4.
2. The Best Type of Week-Day Religious Instruction.
3. The Three-Hour-a-Week Church School. Bulletin No. 8.
4. A Thousand Point Standard for the Church School.
5. The Three-Hour-a-Week Church School in Operation.
6. High School Credit for Outside Bible Study.
7. Guide Posts for Week-Day Church Schools.
8. Public School Time for Religious Instruction (2 leaflets).
9. First Steps Toward Week-Day Religious Instruction.

Churches planning to begin week-day religious instruction should not fail to examine the Westminster Textbooks for Week-Day Religious Instruction before deciding upon a course of study.

THE PRESBYTERIAN BOOK STORES

PHILADELPHIA	CHICAGO	NASHVILLE	SAN FRANCISCO
1319 Walnut Street	216 S. Wabash Ave.	711 Church Street	234 McAllister Street
NEW YORK	CINCINNATI	ST. LOUIS	PITTSBURGH
156 Fifth Avenue	420 Elm Street	914 Pine Street	Granite Building

ATLANTA (Agency) 250 Auburn Avenue, N. E.

NEW BOOKS

The World's Great Religious Poetry. By Caroline Miles Hill. New York, The Macmillan Company, 1926. 836 p. Price $2.50.

Here is a second issue at reduced price of this outstanding compilation of great religious poetry which the author has so carefully selected and classified.

The poems are arranged in twelve divisions under the twelve religious concepts, a few of which have been arranged chronologically. A few of the divisions are—"The Search After God," "The Idea of God," "Prayers," "Conduct of Life."

As one reads the poems in this anthology, he is convinced that the oriental religions, Christianity and the modern cults all use different terms but, just the same, they seek the same realities.

Here is a volume no leader can afford to be without. —R. A. B.

The Teaching of Ideals. By W. W. Charters. New York, The Macmillan Co., 1927. 372 pp.

This study resolves itself broadly into four sections: (1) the setting of the problem, (2) how to select a course in character education, (3) methods of teaching ideals, and (4) techniques of the learning process.

In section one it is pointed out that the raw materials of character are the original tendencies of human beings and those environmental forces with which these tendencies act and react. An understanding of these elements is therefore essential for those who would be character builders.

Section two describes the techniques by which material to be used in character education may be collected and organized around traits, situations, and trait actions. Four methods of selecting traits are discussed: (1) individual opinion, (2) consensus of judgment, (3) personnel-analysis, (4) activity analysis. Neither of these methods, it is pointed out, can eliminate opinion, though the last two, which are closely related, are the most objective in results. The two main methods of classifying situations are: (1) according to the types of reaction that may ordinarily be used in controlling them, and (2) according to the fields of experience. After situations have been assembled, the curriculum constructor must determine which of the hundreds of situations he will use in a project where only a few can be treated. The author suggests four criteria of selection: (1) frequency of occurrence, (2) universality of appearance, (3) relative importance, and (4) difficulty of control.

In section three attention is directed to methods of developing ideals through instruction. Three major methods are discussed: (1) individual instruction, (2) indirect moral instruction, (3) direct moral instruction. In individual instruction the problem of teaching morals may be attacked either through a maladjusted situation or an undeveloped trait. By direct moral instruction the author means a form of instruction which begins with traits, and by indirect instruction that which begins with a consideration of life situations. While agreeing with writers and practical administrators that preference should be given to indirect moral instruction, he points out the fact that direct attack upon moral education should be made when the indirect method has proved inadequate.

The last section is concerned with a number of factors which enter into the learning process, such as rewards and penalties, suggestion and example, reasoning, personification, and dramatization. Attention is drawn to the fact that if conduct is to improve in terms of desirable traits, the pupil must be not only assisted in analyzing his situation but given very specific direction for the application of his ideals.

Educators have always been concerned with the development of moral personality but the methods they have used have for the most part been unconsciously employed. Professor Charters has done the cause of character education a real service in that he has brought together in one volume those methods most widely used in character education. —H. S. S.

Windows Into Alaska. By Gertrude Chandler Warner. New York, Friendship Press, 1928. 104 p. Price $.75.

A mission study course for primary children. The stories, handwork projects, and worship services center around everyday life in Alaska.

Realizing that many schools cannot have more time, than that of the worship service, for this study, the authors have so planned the course that it may be used during the services of worship with a pre-session period for the handwork activities.

Background materials and patterns for the teacher's use are given, also suggestions for gifts to send to Alaska.

The stories contained in this book are available in the form of an illustrated story book for children and may be secured for seventy-five cents.

Anglo-American Preaching. Edited and with an introduction by Hobart D. McKeehan. New York, Harper & Brothers Publishers. 1928. 216 p. Price $1.75.

A group of sermons by both English and American preachers showing the contrast between British and American preaching. Dean Inge, George Angier Gordon, Herbert Hensley Henson, Joseph Fort Newton, Ernest William Barnes, Newell Dwight Hillis, Vernon Faithful Storr, Lynn Harold Hough, Leyton Richards, and Frederick Franklin Shannon are contributors.

Ringing Realities. By Oscar L. Joseph. New York, Harper and Brothers. 254 p. Price $2.00.

Youth everywhere are demanding an answer to life, some logical explanation and in the light of that some logical ideal, round which they can intelligently and enthusiastically organize their individual activity. But when they begin to seek and to question, they are confronted by a bewildering diversity of opinion. Science and religion—evolution and theology—realism and idealism—the new metaphysics and the new psychology—all bombard them with their fiercely and flatly contradictory hypotheses.

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Such chapters as "The Sufficient Christ," "Sight and Insight," "The Shining Ray," "The Manifold Book," will be helpful to anyone who is searching for truth.

—R. A. B.

Studies in Conduct. By Elizabeth F. Hague, Mary Chalmers, and Marie A. Kelly. Lincoln. The University Publishing Company, 1928. 416 p.

This is a course in right conduct for use in public schools, prepared by a group of public school leaders. Its purpose is stated to be that of training in the recognition of right and wrong, the development of the desire to do the right, and the development of the habit of choosing the right rather than the wrong course of action. The attempt is made to relate the course to the conduct situations of pupils in everyday life. The course itself consists of stories, plays, maxims, and other material, followed by questions in which the endeavor is to make the application to the actual life problems of the pupils. The book is divided into eleven main sections, of which ten are based on the items in the *Moral Code for Youth*, published by Collier's, and with the addition of an eleventh on appreciation of the beautiful. At the end of each of these sections there is presented under the caption "You Be the Judge" a series of incidents taken from the lives of boys and girls in which they are to pass moral judgment as to what the right course of conduct should be. The stories and other materials which are presented in the text of this course are for the most part taken from existing literature and are of a very high grade. Some of the questions by which it is sought to relate these selections to actual life are excellent, while others are unnatural, and so phrased as to force the application of the story if the desired answer is to be made by the pupil.

Indian Playmates of Navajo Land. By Ethel M. Baader. New York, Friendship Press, 1927. 133 p. Price $.75.

This book is this year's Home Mission Course for Primary Children.

Part I is made up of stories of the Navajo Indians.

Part II is a very helpful section giving material for the leader. Such topics as: "Manners and Customs" of Navajo people, "Religious Beliefs and Rites," "Industrial Arts," are considered in such a way as to give each leader the needed background for teaching this course.

Part III includes suggested worship services for both weekday and Sunday church schools. There is also an adequate bibliography on materials, methods, and pictures.

Great Moments from Great Stories. Edited by Thomas L. Doyle. New York, Globe Book Company, 1928. 282 p.

Selections from sixteen famous short stories for use in secondary schools. The author holds the view that the story itself is the thing, not laborious biographies of authors, plans for study, methods for analysis, and textual notes.

Famous Poems Explained. By Waitman Barbe. New York, Noble and Noble, Publishers, 1926. 237 p. Price $1.00.

Sixty-one poems, including many of the finest in English and American literature, are presented with just enough introductory interpretation and textual notes to facilitate understanding and heighten appreciation.

Training Youth for Service

(Continued from page 20)

other states. They loved their out-of-door life—the recreations, the steak roasts, the camp fire, and all such things which add true pleasure to the camp life. The classrooms were uplifting and helpful through the leadership of sincere and efficient instructors. But I think the vesper services at the Grail made the deepest impress on the girls and also the opportunity given for the individual quietness in the search for their heavenly Father and the way in which He would have them live and teach His truths. Someone might say, "The church should give all that." Yes, perhaps it should, but it doesn't and it can't. There is an indefinable something about the comradeship of dozens of lovely Christian girls, seeking the same great things together, which is beyond anything accomplished in one local group. I saw them as they went that last Sunday at camp—nearly two hundred of them—each to her own little nook. Some sat near the lake, others near a favorite tree, others in their room—each one facing herself and her God. And I know how six came back—stronger and better fit for leadership, their leader didn't have to ask them to serve. Their question was, "How soon may we serve, and where?" There were places, of course, in the beginners and primary departments, in their pageantry and other young people's activities.

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The Pageant of America, Vol. VI. The Winning of Freedom. By Wm. Wood and Ralph Henry Gabriel, New Haven, Yale University Press, 1927. 366 p.

Dolly Madison, The Nation's Hostess. By Elizabeth Lippincott Dean. Boston, Lothrop, Lee & Shepard Co., 1923. 250 p. Price $3.00.

Pageants for the Year. Compiled by Henrietta Heron. Cincinnati, The Standard Publishing Company, 1928. 192 p. Price $1.50.

Christmas Plays. By Maud Lindsay, Martha Race, and Louise L. G. Cummings. Boston, The Pilgrim Press, 1927. 26 p. Price $.40.

How We Got Our Bible and How to Use It. By Rev. George H. Scherer, and Mr. Christopher G. Naish. Beirut, Syria, The American Press. 179 p.

The Plastic Age of the Gospel. A Manual of New Testament Theology. By Andrew C. Zenos. New York, The Macmillan Company, 1927. 264 p. Price $2.75.

Ideas in Corporate Worship. By Robert Stephenson Simpson. New York, Charles Scribner's Sons, 1927. 129 p. Price $2.00.

The Evolution of the English Hymn. By Frederick John Gillman. New York, The Macmillan Company, 1927. 312 p. Price $2.50.

Mary and Peter in Italy. By Eleanor Barton. New York, Thomas Nelson and Sons, 1927. 128 p. Price $.60.

Victors of Peace. Florence Nightingale—Pasteur—Father Damien. By Arthur Quiller-Couch. New York, Thomas Nelson and Sons, 1927. 89 p. Price $.60.

Atlantic Readers—Book One: The Understanding Prince; Book Two: High and Far; Book Three: The Wonderful Tune; Book Four: The Great Conquest; Book Five: Outward Bound. By Randall J. Condon. Boston, Little, Brown & Company, 1927. 336 p., 332 p., 340 p., 337 p., 342 p. resp.

The Pageant of America, Vol. IV, The March of Commerce. By Malcolm Keir. New Haven, Yale University Press, 1927. 361 p.

In Tune with the Finite. By Thomas L. Masson. New York, The Century Company, 1928. 266 p. Price $2.50.

Crimson Roses. By Grace Livingston Hill. Philadelphia, J. B. Lippincott Company, 1928. 319 p. Price $2.00.

The Circus Dwarf Stories. By Evaleen Stein. Boston, L. C. Page & Company, 1927. 222 p. Price $1.65.

Our Lord and Ours. And Teacher's guide. By P. E. Burroughs. Nashville, Sunday School Board of the Southern Baptist Convention, 1928. 148 p. and 107 p.

The Junior and the Church. By Regina May Cameron. Cincinnati, The Standard Publishing Company, 1926. 102 p. Price $1.00.

The Holy Bible. Authorized King James Version. New York, Oxford University Press, American Brand 1180 p. plus 359 p. Price $6.50.

Some Little Plays and How to Act Them. By Mary E. Whitney. Chicago, Beckley-Cardy Company, 1927. 156 p. Price $.90.

Acting Plays for Boys and Girls. By Patten Beard. Chicago, Beckley-Cardy Company, 1927. 114 p. Price $1.25.

Manual for Teaching Temperance in Daily Vacation Bible and Weekday Religious Schools. By Harriet Pritchard Crockett. Evanston, Illinois, National Woman's Christian Temperance Union, 1927. 63 p. Price $.25.

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(*Continued from page 32*)

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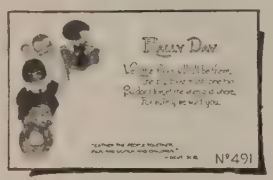

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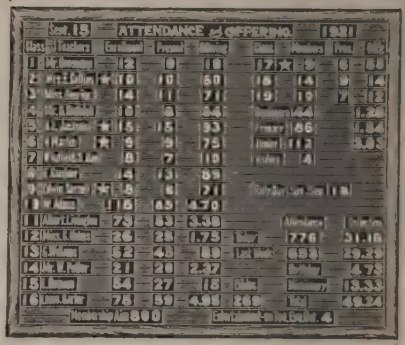

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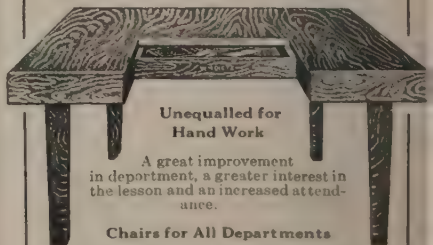

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The Curriculum of the Rural Church School

(Continued from page 24)

here necessary to determine the objectives sought and the construction principles to be followed. This having been done, there are two alternatives: that of constructing an entirely new curriculum or that of reconstructing some one or more of the existing curricula to meet the rural situation. To construct a new curriculum, psychologically and pedagogically acceptable, takes a comparatively long period of time, involves considerable expense and requires a personnel of trained workers. The present need is too great to wait indefinitely until a complete new curriculum can be constructed.

Some preliminary analysis of existing curricula can be made independently of any church school. The result of this will be working suggestions to be given to local leaders who will then make further modifications in light of the needs and resources of actual schools. Other considerations: inadequate equipment, difficulties in teacher training and insufficient financial support, hamper the freedom of choice; yet conviction of the importance of the enterprise and persistence in the face of handicaps can make possible a curriculum that will be at least temporarily satisfactory.

As in all phases of curriculum construction, so here, the curriculum will never be a finished product; it will undergo constant change as the result of increasing knowledge and broadening experience. Thus viewed curriculum reconstruction need not be "the second best" that so many would seem to consider it. Adaptation does not necessarily mean a cutting down; it just as truly implies a building up. In fact it seems only logical, to say nothing of being psychological, to begin with the situation as it is and progressively and intelligently to work toward what we would like it to be. Such a change cannot be effected by any abrupt transition, but only as a result of directed, but natural growth.

Christian Leadership

(Continued from page 8)

is the appearance of masculinity of mind, and that patience of search by which alone the truth is discovered. In church circles we read magazine articles, and on the foundation of these, propound "new" truth and "new" vision or "the message for today." And meantime the scientist spends his long days and laborious nights in the laboratory, slowly unfolding the reality of created things. No wonder that people are yielding a respect to him, which they do not yield to us. If a new generation is to arise, that will lead, it must be a generation that has consecrated itself afresh to the hard and dull paths of slow inquiry and steady thought. We shall find our leaders amongst those who spend their evenings under a lamp-shade *learning*, and are not content until they know.

And, second, we want the "Cabinet-mind" amongst our guides. That is to say, we want the mental temper which can distinguish between a prejudice and a principle, and is willing to yield its prejudices in order to make decisions unanimous, that thus the Christian society can exercise its influence as a unity. That sounds a reasonable proposition: but it is easier to propound than to follow. We do so like our own way—especially when we have an ingrained prejudice spurring us on to seek it. But the truly strong man stands on a principle only. If he be clear in mind he will know a prejudice when he sees it, and he will, if necessary, yield on it. As he grows in grace, he will yield gracefully.

But, above all, a leader must be a follower. The strongest of all must bow to his Master, who, very gently but very firmly, demands our subservience even when He invites us to come and rest in Him. "Take my yoke upon you, and learn of me," says He. After all, if that servitude is fully admitted, then all the rest—the dedicated mind and the reasonable spirit—will be added unto us, and the world will find a fresh generation to lead us into the promised land.

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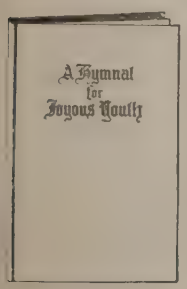

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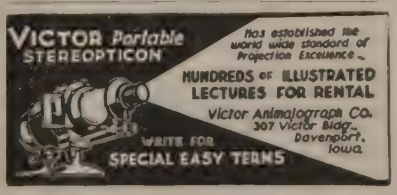

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Technique of Youth Leadership

(*Continued from page 12*)

Personal Interviews. The emphasis on individual growth and development requires a new technique of personal work. As is usual, this seems to be the point where it is the most difficult to secure a method that brings satisfactory results. There is need of a basic and scientific understanding of the method, improved instruments for working, and a further development of a technique of procedure.

When one deals with the development of human nature and its direction in general, he does not encounter the difficult, intricate, delicate problems that are present in dealing with a definite personality with all of its modifications, sensitivity, and defense mechanisms. One must have appreciation of an individual but much more than this is required—he needs to know how to evaluate certain responses, how to understand underlying causes. In other words he must be a mental and moral diagnostician but never once appear to probe or diagnose—a subtle technique, one that requires much capacity, thorough training and rare skill.

While all leaders of youth should know something of the method and the involved technique, there is need of the skilled specialist with a warm hearted, religious attitude.

Making Appeal to College and Thinking Youth. In spite of the weird and morbid tales that have gathered momentum concerning "high life" on our campuses there is a very definite desire evidenced by our college youth for a better way of life. This statement is made after visiting many colleges and campuses, gathering first hand evidences, speaking before assemblies, lecturing before classes and special groups, and holding personal interviews. Without exception, there has been evidenced by many—members of administration, faculty, and student body—an eager earnestness to improve moral conditions and to establish a more satisfying social and individual order of things.

Such problems as man and woman relationships, family life, smoking, drinking, social equality, higher scholarship, the church and religion are discussed with openness and frankness. There is total disregard of traditional thought but alert eagerness to achieve a technique of integration of ideals, science and religion. In reality—although they as students do not so term it—the thing they are seeking is a new synthesis. Can any religious and moral program for youth afford not to have a hand in determining what the composition of this new synthesis shall be? Never was there a time when the church needed scholarship—evangelized scholarship—as at the present. Where can we better recruit our ranks than in our colleges?

OUR NEEDS are many, our lack of understanding lamentable, our mistakes grievous. But as leaders we are set impartially to study ourselves, our task, our methods, our objectives, our results. Much has been accomplished by youth leaders of today. As a result of their sacrifice, technique, and love has come the beginning of a great movement, the Christian Quest. One hears about it from educators, church workers, high-school teachers, on college campuses and elsewhere. ' Materials are forthcoming which command the respect of the most discriminating. Youth are taking it seriously. The Order of Geneva is growing. Youth are evidencing pride in being related to it. They are eager for their home programs.

If we keep humble enough, maintain a scholarly attitude that is always objective, and learn of Him whom youth recognizes as having achieved a mastery of life they long to emulate, we may expect gratifying results in the release of mental and moral energy on the part of our youth. For if one be a true leader, his leadership brings release of power to those whom he leads—power to carry on a certain piece of work, or to realize a worthy aim. He who manipulates, manages, or must cow a group in order to be in authority over them is not such a leader. But he who can understand the desires and ambitions of a group and so integrate their desires and ambitions, organizing them around a certain cause, as to bring that cause to realization without the sacrifice of his own or any member of his group's self-respect, finding not as his only result the accomplishment of a social task, but that he with the members of his participating group have an enriched life because of their common effort—that one is a true leader regardless of his training, technique or type of personality.

Recent Trend in Religious Education

(*Continued from page 17*)

and where God is. To teach the best teachings of the church is a worthy goal of Christian nurture. Without this emphasis, Christianity is but partially fostered.

It was the quality of the personality of Jesus Christ, his teachings and his personal influence that occasioned the production of the New Testament literature. Other, less sacred literature, besides art, music, dramatics and other worthy manifestations of the insights and loyalties which he discovered and passed on to his disciples, have greatly enriched the religious heritage of the new generation of disciples. Christian nurture cannot be true to its sacred origin and historic development if it avoids cultivating a reverent understanding and appreciation as well as accurate scientific knowledge of the Bible and other worthy expressions of the Christian spirit.

Faith propaganda, social service, and ethical living are direct and inevitable outcomes of the powerful motivation that results when such objects as those listed above are cherished. Missionary and evangelistic endeavor flow naturally and irresistibly from hearty devotion to Jesus Christ and his revelation of how to share God's passion for beauty, righteousness, and peace. When fully nurtured after the Christian pattern, youth becomes evangelistic, missionary, and serviceable in solving the problems of the world's woe as well as cultured in conversation and manner. And thus God is revealed. The cold facts about these enterprises do not lessen their significance. One can be an expert geologist and a scientific student of the religions of mankind and, at the same time, hold a real affection for God's out-of-doors and God's love drawing all mankind to himself.

Christian nurture is in complete harmony with the findings of science with respect to these ten "concretizations of God." But it does not exhaust itself in finding out what are the scientifically accredited facts. It does not remain unbiased in its thinking. It is devotional. It finds joy in meditating, reverently—even worshipping God through that which is particularly suggestive of Him. Christian nurture is essentially a synthesis of science and mysticism. It can be both critically intellectual and devotionally reverent. Being theistic in the Christian sense, it includes what is good in both humanism and science.

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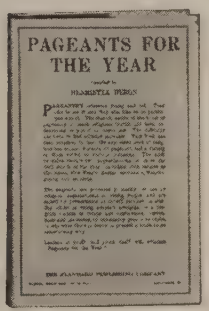

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Jesus' Method of Leadership

(Continued from page 10)

As risen Lord he began at once to practice his teaching that where two or three of them were gathered in his name, he was in the midst. He drew near to Cleopas and the other disciple, perhaps the wife of Cleopas, on the way to Emmaus, and the guest became the host. He convinced his company of his rising from the dead. Into their midst he came as they were assembled in the city, and said, "It is I myself." Through despair and death he led them on to hope and life and the assurance of immortality. He loved them even after death. Manifesting himself to Mary in the garden, he sent a comforting message to his little sorrowing company. And still he manifests his presence in those groups gathered in his name. We have in him a leader not merely to whom we may look *back* but also look *up*.

As a whole, here is a personal leadership which, by transforming eleven men two thousand years ago, is still in the process of transforming the whole world.

Those leaders who would improve their own group leadership may now think through again these characteristics with these questions in mind: Which of these traits are open to me to follow, and how may I improve my practices to conform with them? Admittedly some of these characteristics transcend our imitation; many of them however are within our power to a certain extent. So far as we can in our leadership, let us apply his words: "Follow Me."

The two following books contain further references:

Squires, W. A., *The Pedagogy of Jesus in the Twilight of Today.* The Westminster Press.

Horne, H. H., *Jesus—The Master Teacher.* The Association Press.

A Quarter of a Century of Leadership Training

(Continued from page 15)

connection were pretty well shown. Such a caution may here be in place.

Beyond a doubt there were *many* factors which contributed toward our present rather hopeful situation. One who knows churches and church schools fairly well would not be slow to judge that there is a remarkable volunteer group of teachers and officers here.

How did it come into being?

The personality of the pastor who was back of this quarter of a century of effort would in itself probably have built up a capable organization without a special department named "Teacher Training." A growing community may have meant much toward the same end. "Mere chance" may have done something.

But, granting all of these things, it yet remains clear that the big factor in shaping the present life of this church has been its Bible school; and the big factor in shaping this school has been the long-standing major emphasis upon leadership training.

It will be recognized immediately that a pastor of an active church of this size could not begin to administer the duties of such a job but for an extraordinary group of trained volunteer workers. They are the secret of the work in which we are all happy; and they are trained because the church has felt the importance of leadership training for a quarter of a century. It is the crux of the whole religious educational problem today. If it can be "kept in hand" nothing else will get "out of hand."

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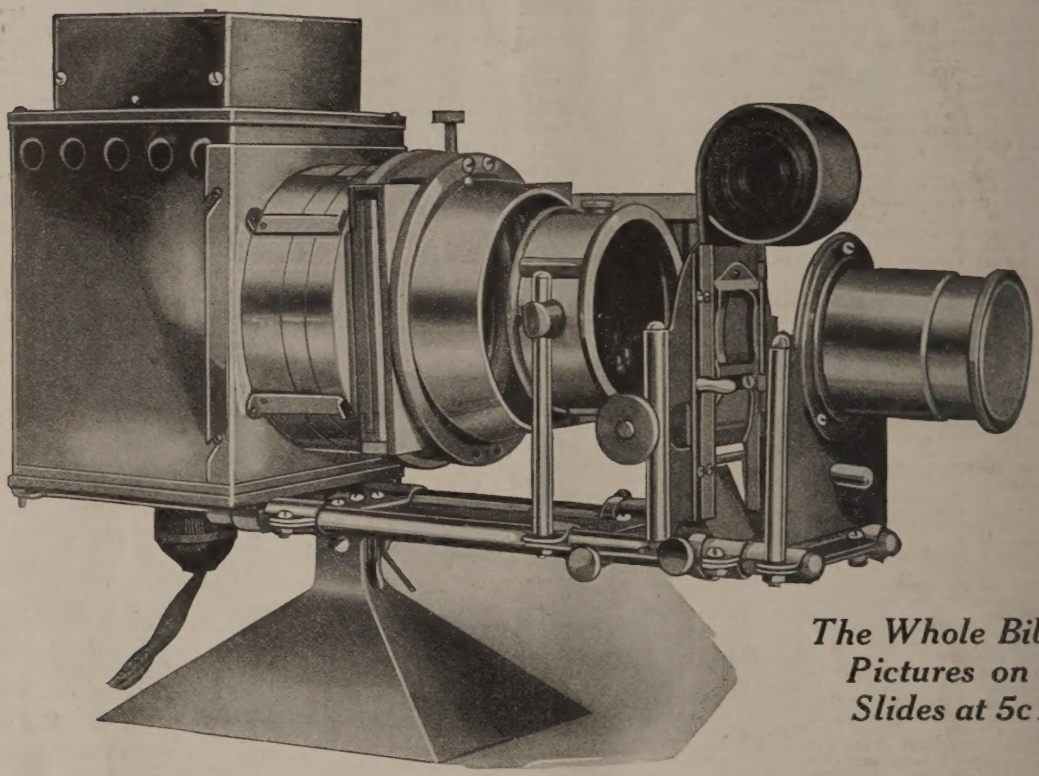

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